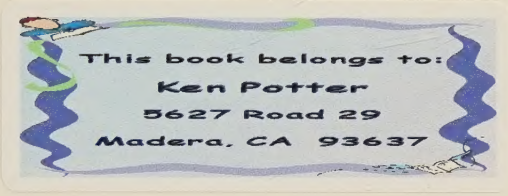
THE UNKNOWN GOD

"Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret,"

1st Corinthians Chapter 14 Verse 13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THE
UNKNOWN GOD

The Teachings of Jesus of Nazareth According to St. Luke and St. John

VOLUME TWO

PUBLISHED AND FOR SALE BY
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PREFACE

Years of earnest search, with mental and physical harmony as its goal, brought to the author the conviction that the truth about Life is constantly set forth in the scriptures. That this Truth was far deeper than the words contained therein conveyed was equally certain, as was the baffling sense that this Truth eluded search. Paul's illuminating statement, "the letter killeth, but the spirit giveth life," served as a spur to thought, and gave a faint intimation that the spirit of the scriptures was veiled by the use of a *secret code.* This code was later discovered, and absolutely proved to have been used by all of the inspired writers, beginning with Moses.

This discovery brought to light the further fact that the meaning of "speaking with . . . tongue" is to possess the ability to veil Truth through the use of this code and by "interpret"—the ability to understand what was said in tongue.

Reference to the following Bible verses will reveal the fact, that the word *"unknown"* did not appear in the original scripture, but was added later.

With this sincere desire to aid struggling humanity in its search for eternal Life, the gospels of Luke and John have been interpreted through this code and given to the world.

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Note—The passages from the Bible are taken from the King James version and are printed in light-faced type, followed in each instance by the translation in bold type. Passages not interpreted are either self-explanatory or historical.

ST. LUKE

CHAPTER 1

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word,

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course

of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course.

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

10 At the time of incense, symbolic of earnest, honest desire rising up like sweet smelling vapor to the throne of God,

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

11 The deep and earnest thought of Zacharias' attendant upon his heartfelt longing for a child, brought to his consciousness the truth about conception, this flash of truth coming as does inspiration (there appeared unto him an angel of the Lord). That the inspiration was truth or right was shown by the fact that the angel was standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

12 The thought being so foreign to that previously accepted by Zacharias, as well as by humanity in general, he was troubled in mind and feared that he had committed a wrong by entertaining it.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

13 But that his inspiration was correct grew increasingly convincing as Zacharias reasoned, and as a consequence his mental confusion and fear gradually left him and he realized that this inspiration (the appearance of the true concept in his consciousness) was the direct result of his sincerely honest desire for offspring. This correct understanding of Life and its method of multiplication or reproduction brought conviction that his wife would bear him a son whom he would call John, the meaning of the name John being, God-bestowed (Mind imparted or conceived through understanding).

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

14 And thy joy in the discovery shall be great and be the cause of much happiness to thee: and many shall rejoice because of the birth of this son.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

15 For he shall be great as a prophet and shall prophesy the coming of one filled with the Holy Ghost (filled with understanding) even from his mother's womb (even his conception in the womb having been accomplished by actual understanding).

16 And many of the children of Israel shall he turn to the Lord their God.

16 And through John's preachings and prophesies many of the children of Israel shall turn from their old way of thinking and become followers of the true teacher of whom he doth prophesy.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

17 And John, your son, is the forerunner of the true teacher and is the prophesied Elias that shall precede the coming of the Savior of humankind in order to prepare the people for the coming of the one possessed of the true concept of Life (the Christ).

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

18 And Zacharias questioned in his mind the truthfuulness of the holy (perfect) inspiration that had come to his thought. This doubt arose because of his advanced age and the past barrenness of his wife.

19 And the angel, answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

19 Still he could not obliterate the thought and at length became fully convinced that it was the actual truth,—the result of his understanding of Life (I am Gabriel, that stand in the presence of God). This inspiration or right thought (Gabriel)—"the mighty one or hero of God"—is correct and has its basis in Fact or understanding, and came to my consciousness because of my persistent right desire, in fact is the natural fulfillment of that desire.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

20 But of this inspiration of the truth about conception it will not be wise for me to speak until I have fully demonstrated it in the actual birth of a child, for otherwise the world at large would give no credence to my words. So I shall withhold from the masses the truer insight into Life that I have gained until I have proven to myself that my inspiration is correct, and to make certain that I shall not inadvertently speak of this wonderful thought that has come to me I shall pretend that I have become dumb.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

21 The people, waiting for Zacharias, expressed wonder at his delay, not knowing that his attainment of a greater insight into the actuality of Life, had caused mental confusion and that he was obliged to wait until this had cleared.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

22 And when he did come out he gestured, signifying that he could not talk and the people being superstitious, supposed that this affliction had been placed upon him by God.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

23 And as soon as the time of office of Zacharias had expired, he departed to his own home.

24 And after those days, his wife Elisabeth conceived, and hid herself five months, saying,

24 And Zacharias applied the inspiration (the deeper thought about Life) to the destruction of his wife's belief in barrenness and Elizabeth conceived, but the fact was not known until the fifth month, and when then asked about it she said,

25 Thus hath the Lord dealt with me, in the days

wherein he looked on me, to take away my reproach among men.

25 That I am to bear a child is true, and that it is true is the Lord's doing, meaning,—that it is true is the result of having gained the true concept of Life which destroyed the belief of barrenness which was so long my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

26 And in the sixth month the inspiration of Truth that had unfolded in the consciousness of Zacharias (that conception was mental, not physical) was fully explained to one residing in Nazareth, a city of Galilee, and the right thought or actual understanding (Gabriel) came to that one.

27 To a virgin espoused to a man whose name was Joseph, of the house of David and the virgin's name was Mary.

27 This was one whose thought was clean and pure (a virgin) and who was espoused to a man named Joseph, a lineal descendant of the house of David; the name of the virgin was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

28 And the true thought (Truth) of conception be-

ing a purely mental process came to her consciousness and she understood the thought and the method of its application. With this understanding came also the realization that in this way the prophesy of Isaiah could be fulfilled, namely, "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call him Immanuel." This son shall be the savior of the people because he shall understand and posses the true concept of Life. Following close upon this realization came the mental suggestion that possibly she was destined to be the favored or prophesied virgin.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

29 But immediately she became troubled in thought as she meditated upon the world's attitude toward one who has born a child out of wedlock, and as all that this would mean both for the mother and for the child passed through her mind, she wondered if the fulfillment of this prophecy might not result in evil rather than good.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

30 But as right thought asserted itself, all uncertainty as to the wisdom of actually demonstrating the truth about Life was removed, and Mary saw clearly that with the understanding she had attained the

complete fulfillment of her mission would be possible as outlined in the prophecy.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

31 As this right thought unfolded in the consciousness of Mary, she was impelled to prove the truth about Life,—that conception is mental, by her own mental conception and birth of a son in conformity with the prophecy of Isaiah which foretold the name of this son to be Jesus or Savior.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

32 Right thought also assured Mary that with the true understanding of Life she would be able to give this son, he would be the greatest among humankind and recognized as the highest individual unfoldment of eternal Mind, God: and his complete understanding of Life would prove him to be the true heir to the throne of David (the king of metaphysicians, of intelligence).

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

33 And that he would be the king of the metaphysical realm, the ruler of the house of Life, Truth and Love (Jacob, the supplanter, of the erring human

sense of death, error and hate); and this true realm of Life is eternal.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

34 And Mary, questioning in her own mind the possible truth of the inspiration, thought, It is difficult to realize that conception is purely a mental process.

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

35 Yet this view is in conformity with the prophetic teaching that Mind is the cause of all, which teaching has been handed down for generations by my people, although much of the understanding possessed by the prophets has been lost. I shall strive to have perfect understanding come to my consciousness (the Holy Ghost shall come to thee), and through this understanding I shall possess the all-might of Mind (the power of the highest shall overshadow thee): therefore the child to which I shall give birth shall rightly be called the Son of God, for it will be the offspring of Mind.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

36 That conception is purely a mental process is proved by the fact that my cousin Elizabeth in her old age and barren to this time, is now in her sixth month.

37 For with God nothing shall be impossible.

37 Truly, it seems there is nothing impossible to Mind when the proper understanding has been gained.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

38 And the natural conclusion of the right thought of Mary was as follows: It is entirely correct that I make this full demonstration and thereby prove that conception or creation is purely mental, i. e., spiritual; and now that I have mentally disposed of all false argument and doubt, I shall complete this demonstration immediately. The inspiration has been understood and has become understanding (and the angel departed from her).

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

39. When Mary was assured that conception had occurred through the mental process which she now understood, she hastened to her cousin Elizabeth to tell her of what had taken place.

40 And entered into the house of Zacharias, and saluted Elisabeth.

40 And as soon as she entered the home of Zacharias, she greeted Elizabeth saying, I have accomplished my mission and have proved that conception is solely mental.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost:

41 When Elizabeth heard this, the apparent mystery of the occurrence of her own conception in old age was explained and Elizabeth also understood (was filled with the Holy Ghost).

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

42 And she spake out with a loud voice and said, Of all women thy achievement is most wonderful and greatest of all humankind is the destiny of the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

43 And sincere indeed are my expressions of appreciation of the honor shown me in being made the friend and confidante of the one woman among humankind who has been enabled to prove the spirituality and mental nature of conception.

44 For lo, as soon as the voice of thy salutation

sounded in mine ears, the babe leaped in my womb for joy.

44 For, lo, immediately upon hearing thy statement, I understood that the babe in my womb has been conceived through the same mental process.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

45 And great indeed must be thy understanding of Life to have made this great demonstration; and now all things prophesied will be fulfilled in conformity with Truth.

46 And Mary said, My soul doth magnify the Lord,

46 And Mary said, My sense of the true concept of Life has been greatly enlarged and broadened,

47 And my spirit hath rejoiced in God my Saviour.

47 And my understanding has arrived at the true solution of Being, which is the true salvation.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

48 Blessed indeed am I, a maiden of low estate, to have gained such a degree of understanding of Truth that all future generations shall call me great.

49 For he that is mighty hath done to me great things; and holy is his name.

49 For the actual understanding of Life hath enabled me to accomplish this great work; and complete (holy-whole) must the understanding of Life be, before this can be accomplished.

50 And his mercy is on them that fear him, from generation to generation.

50 Humility (the rejection of purely physical force as power) and fear (profound reverence for the mental as the only power) are requisite to transform this generation of believers into understanders.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

51 The only power is right thought, that is, thought in conformity with Truth. Not knowing this, our intellectual leaders are unable to agree as to what constitutes the true Cause.

52 He hath put down the mighty from their seats, and exalted them of low degree.

52 This great Truth that I have discovered repudiates the teachings and theories of those who now occupy seats of learning and proves true the simple teaching of the prophets of old.

53. He hath filled the hungry with good things, and the rich he hath sent empty away.

53 Those who have not been satisfied with false theories and have hungered for Truth, shall now have that hunger satisfied; and those rich in the knowledge of the world must reject that knowledge before true understanding can be attained.

54 He hath holpen his servant Israel in remembrance of his mercy:

54 Truth hath again been discovered by the tribe of metaphysicians (Israel) through the rejection of physical form (matter) as power.

55 As he spake to our fathers, to Abraham, and to his seed for ever.

55 The same as our forefathers discerned that Mind and not matter is power, so also did Abraham, and so also will all future students of true metaphysics discern that Mind is the only power or Cause.

56 And Mary abode with her about three months, and returned to her own house.

56 And Mary abode with her about three months, then returned to her own home.

57 Now Elisabeth's full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how

the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered, and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

63 And Zacharias asked for a writing table, and wrote, saying, His name is John (God bestowed); and they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

64 And deeming the time opportune to give his delayed message to the people, he told them of his discovery that Mind is Cause and the creator of all (praised God), and that the child was mentally conceived through his understanding of Mind.

65 And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judaea.

65 And a devout reverence came on all that dwelt

round about them: and all that Zacharias had told them about Mind being the only Cause was related abroad throughout the hill country.

66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

66 And all that heard of the claim of Zacharias to the effect that the conception of his child was mental, stored the statement in memory, for they planned to watch the career of the child, reasoning among themselves that the outcome of the future would prove whether or not Zacharias possessed the understanding of the true concept of Life.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

67 And Zacharias, filled with understanding (the Holy Ghost), prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

68 Great indeed is the true concept (Lord) of Life (God) through the metaphysical; for through metaphysics hath been rediscovered the truth of Life which shall result in the delivering of humankind from the bondage of erring human belief.

69 And hath raised up an horn of salvation for us, in the house of his servant David;

69 Through the right understanding of the Scriptures (horn of salvation), salvation from human belief shall come, and the understanding of Life that David had shall be ours.

70 As he spake by the mouth of his holy prophets, which have been since the world began;

70 This is the same understanding that all the holy prophets had from the very beginning.

71 That we should be saved from our enemies, and from the hand of all that hate us;

71 Through it we shall be saved from our erring beliefs (enemies), and from the evil effects following our hateful thoughts. This understanding or salvation rests upon humanity (the rejection of physical force—matter as cause) the same as our forefathers realized, and upon the rediscovery of Mind as the whole cause.

72 To perform the mercy promised to our fathers, and to remember his holy covenant;

73 The oath which he swore to our father Abraham,

73 This fact or truth of Life which Abraham discovered, and fully understood,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear.

74 Will grant us surcease from our ills and deliver us from the bondage of our erring human beliefs, and we shall cast out our ignorant and superstitious fear of God, as a person,

75 In holiness and righteousness before him, all the days of our life.

75 Through loving and right thought, namely: that God is Mind; and we must indulge no other thought for the balance of our stay on this plane.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

76 And this child (John) shall be called the annunciator of the truth of Life, for he shall go before the possessor of the true concept of Life and announce his coming.

77 To give knowledge of salvation unto his people, by the remission of their sins,

77 Whose task it shall be to teach the true concept of Life to the multitudes by correcting their mental mistakes, and thus healing the diseases which are the effects of these mental mistakes (erring thoughts),

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

78 Through the rejection of matter as cause; and the realization that Mind is the only Cause, will bring

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

79 Understanding (light) to those who in their ignorance (to them that sit in darkness) believe that death is the door to eternal Life, by guiding their thought to the understanding that Life is eternal.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER 2

1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David).

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

9 And, lo, the rumor came to them of a child born of a virgin and laid in a manger, and their knowledge of

the Scriptures led them to believe that the Savior of humankind had come. The great glory of such fulfillment of the Scriptures almost overcame them, and they were filled with devout reverence.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

10 After careful deliberation, however, they realized that no fear should attend their expectation of the appearance of the long awaited Savior but that it should be devoutly desired as giving promise of great blessings to all the people.

11 For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.

11 For they thought, If this child is truly born of a virgin and is of the house of David, its birth is indeed in conformity with the Scriptures and this child must be the Savior (the Christ) that was to come and who was to possess the true concept of Being.

12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

12 We should carefully investigate this rumor for if this child is truly the Savior that was to come, all the phrophetic signs will be present and we will find the babe wrapped in swaddling clothes and lying in a manger,

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

13 And they recalled not only this but many other prophecies pertaining to the coming of the Savior.

14 Glory to God in the highest, and on earth peace, good will toward men.

14 And they glorified the understanding of the one Mind as the basis of spiritual (metaphysical) harmony, and the true cause of peace in the human state of consciousness and the proof of the brotherhood of all mankind.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

15 And later, when the confusion and wonderment occasioned by what they heard had passed from consciousness and they had arrived at a harmonious agreement as to what should be done, they said, "Let us now go even unto Bethlehem and see this thing which is come to pass," meaning, let us prove for ourselves whether or not this babe is the long looked for Savior.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

16 And they came in haste and found Mary and

Joseph, and the babe lying in the manger in fulfillment of the prophecy.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

17 And when they were told that Mary had conceived the child mentally (spiritually), as a virgin, and that Joseph was of the house of David, they told it abroad that the prophesied Savior had been born and that the prophecy concerning his birth had been fulfilled in every particular.

18 And all they that heard it wondered at those things which were told them by the shepherds.

18 And all that heard of it were astonished at what the shepherds had told.

19 But Mary kept all these things, and pondered them in her heart.

19 And Mary treasured in her heart all that the shepherds had told her of ancient prophecy pertaining to the child.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

20 And the shepherds returned to their flocks, glorifying and praising the one intelligence which had

unfolded the consciousness of Mary to the true concept of Being.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

21 And when eight days were accomplished for the circumcising of the child, his name was called Jesus (Savior) which was the name suggested to the consciouness of Mary when the inspiration of true conception came to her and before mental conception had been demonstrated.

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;
23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord!
24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
25 And, behold, there was a man in Jerusalem, whose name was Simeon: and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the rediscovery of the power of Mind through the metaphysicians (Israel): he him-

self having a measure of understanding of the truth of Life.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

26 And through his understanding he was certain that the time for the rediscovery of the truth of Being was nigh, and that this truth would be discerned before he had been overcome by the belief of death.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

27 Having heard the reports of the birth of the prophesied Savior, his understanding of the metaphysical (the Spirit) caused him to be present at the temple at the time the child Jesus was brought there by the parents, to fulfill the laws of the temple.

28 Then took he him up in his arms, and blessed God, and said,

28 He rightly interpreted what he saw and heard because of his conscious possession of understanding, and it all added to his conviction that the child was the prophesied Savior and an illustration of the truth pertaining to conception, creation being a purely mental (spiritual) process; he therefore took the child in his arms and expressed his deep felt gratitude that

the truth of Being had again been discovered, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

29 Truth hath been re-discovered, and I perceive that the eternality of Mind, Life, will be proved, so I can now depart in peace, with no doubt in my thought as to Life's eternality;

30 For mine eyes have seen thy salvation,

30 For I have seen the proof that Mind is the creator of all and that salvation (the perfect ultimate of Being) is obtained through perfect understanding.

31 Which thou hast prepared before the face of all people;

31 And complete proof of this will now be given to all humankind.

32 A light to lighten the Gentiles, and the glory of thy people Israel.

32 This understanding shall enlighten the Gentiles and prove that Life is purely mental, metaphysical (Israel).

33 And Joseph and his mother marvelled at those things which were spoken of him.

33 And Joseph and the child's mother marvelled at those things which were spoken of Jesus for they knew not all that had been prophesied concerning him.

34 And Simeon blessed them, and said unto Mary his mother, behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

34 And Simeon blessed them and said unto Mary, Behold, the teaching that this child shall promulgate later shall cause many of the Israelites to stumble and both he and his teaching shall be discredited by them.

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

35 (Yea, and thou shalt have great sorrow) for he will expose as error and destroy many human beliefs that are cherished in their hearts as truth.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

40 And the child grew and waxed strong in thought (spirit), and full of the understanding of the metaphysical: and he possessed the power of the one Mind to a great degree.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

46 And it came to pass that after three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions which plainly proved their teaching erroneous.

47 And all that heard him were astonished at his understanding and answers.

47 And all that heard him were astonished at his understanding of Life and his explanations pertaining thereto.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

49 And he said unto them, How is it that ye sought me? Ye should have surmised that I have begun the problem of the solution of perfect Being.

50 And they understood not the saying which he spake unto them.

50 But they understood not his saying because at that time their thought was still inclined to recur to a personal God and a personal Savior, and it was only as understanding was gained that they realized that Deity signified a saving Principle rather than personality. *Mary had discerned that conception is a mental process but as yet she had little understanding of the absolute science of Being.

51 And he went down with them, and came to Naza-

reth, and was subject unto them: but his mother kept all these sayings in her heart.

51 And he went down with them and came to Nazareth and was obedient to their wishes: but his mother, awakened to the metaphysical side of Life, treasured all his sayings in memory.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

52 And Jesus increased in understanding and grew in stature, and continued to descern more fully the relation between God and man (Soul and body).

CHAPTER 3

Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come?

8 Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That

God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn dowr and cast into the fire.

9 For from now on the absolute truth of Life shall be known, and every erring human belief, with its evil fruit or manifestation, shall be destroyed, and shall come to naught, they being consumed by Truth as by fire.

10 And the people asked him, saying, What shall we do then?

10 And the people asked him, saying, What are we to do?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

11 He answereth and saith unto them, He that hath more than he needs of this world's goods, let him impart to him that hath none; and he that hath more than sufficient food, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

12 Then came also the publicans to be baptized, and said unto him, Master, what shall we do to be saved?

13 And he said unto them, Exact no more than that which is appointed you.

13 And he said unto them, Be just in all your dealings with your fellow-men.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

14 And the soldiers likewise demanded of him, saying, And what shall we do to be saved? And he said unto them, Do violence to no man, neither accuse any falsely; and be content to live in peace.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not.

15 From what the people heard and saw they were wrought up to great expectancy, and all men mused in their hearts of John, whether he were Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:

16 John answered, saying unto them all, I indeed baptize you with water, but merely as a symbol of

repentence (purification): but one mightier than I cometh, whose servant I am not even worthy to be: he shall baptize (puirfy) you with the actual understanding of Life, the truth of Being, and this will purge your consciousness of erring evil thoughts as with fire, these evils (errors) being entirely consumed.

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

17 Whose ability to separate the good from the evil (the actual from the suppositional) is in his righteous thought (his perfect understanding of Life), and he will purge through to the very foundation of human thought, and will gather the good or right thought (Fact) into eternal Life, but the erring evil beliefs he will consume or destroy through the Truth of which he is conscious.

18 And many other things, in his exhortation, preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

21 Now when all the people were baptized, Jesus

also came to John and allowed John to baptize him. Through this act of humility Jesus was rewarded by an immediate greater insight into the facts of Being, his pure and humble thought soaring to the very foundation stones of harmony's selfhood.

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

22 And his understanding of Life (the Holy Ghost) which up to this time had been more or less in the abstract, took tangible form (bodily shape) in his mind (became concrete), and the truth of Being was clearly discerned by him. He then realized that he had gained the true concept of Life, namely, that right thought is the power or offspring of Mind (thou art my beloved son). He saw that the perfection and all-power of the individual consciousness lay in humility, innocence, love, understanding, etc., and at once these divine qualities rested in his consciousness and he consciously possessed their power.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph.

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda.

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAPTER 4

1 And Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.

1 The attainment of this greater insight into the truth of Being, and its corresponding possibilities, brought great wonder to the consciousness of Jesus, in fact, a wilderness of new thought.

2 Being forty days tempted of the devil, and in those days he did eat nothing; and when they were ended, he afterward hungered.

2 The human in this consciousness tempted him to use this newly discovered great power for the human (his personal aggrandizement). But instead of yielding, he repudiated the tempting thought of human greatness, and gave himself up to careful reason and meditation for a period. So deep and absorbing was this meditation that he was oblivious of the demands of the nature of the human man, until aroused through a sense of hunger.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

3 Then the error in consciousness tempted him, say-

ing, If I am really right in my conclusion that right thought is the power of Mind (the Son of God) and the true Cause (the all-power), then I can command these stones to become bread and satisfy my hunger.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4 But instantly the understanding of the actual facts of Being came to his thought in this manner: No, it would not be right to yield to the belief included in the material sense of existence that bread is necessary to sustain life, for the fact of Being is, that the body is the objective state of consciousness and is kept in eternal harmony by and through every right thought that proceeds from the Mind, or is made discordant by erring thought if indulged.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

5 Then the temptation to be personally eminent asserted itself in the consciousness of Jesus and figuratively took him up into a high mountain (altitude of thought), and presented to his mental vision the entire kingdoms of the world and their glory.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me: and to whomsoever I will give it.

6 And material thought suggested: All these I can make mine if I use my newly discovered spiritual power to further my human material sense of self-aggrandizement.

7 If thou, therefore, wilt worship me, all shall be thine.

7 That is if I misuse and misapply my power of understanding.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

8 And Jesus, addressing this tempting material sense, said, Get thee hence thou wrong thought and do not enter my consciousness again; for it is written (the truth of Being is) that Mind and its right thought is the only Creator, and that Wisdom—the understanding of Life—is all that should be striven for, because nothing but Wisdom—understanding—can be taken in the journey, or unfoldment from erring sense to Soul (understanding). All else is left behind.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

9 Then the human thought brought to his consciousness the great Jewish temple in Jerusalem, and in his mind's eye he saw himself seated on the highest point

thereof, and thought, If I am right in my conclusion that right thought is the Son of God and the all-power, I could cast myself from this steeple and suffer no harm from so doing;

10 For it is written, He shall give his angels charge over thee, to keep thee:

10 For it is written, Thine own right thoughts (his angels) have dominion:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

11 And with them thou canst bear thyself up, so that no harm can come to thee.

12 And Jesus, answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

12 But immediately the following right thought came to the consciousness of Jesus: it is said, Thou shalt not foolishly tempt the power of thine own thought, lest, not having the necessary confidence or understanding to maintain the right thought under temptation, and failing in thine attempt, thou blamest God for thine own shortcomings.

13 And when the devil had ended all the temptation, he departed from him for a season.

13 Having silenced the temptations from the human

side and having conquered the personal sense, perfect harmony was again present in his consciousness.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

14 And Jesus returned to Galilee: and because of his great understanding of Life, there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

15 And he taught in their synagogues, being honored by all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

21 And he began to say unto them, This day can this scripture be fulfilled if you have the necessary understanding of Life.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

22 And all that heard him were amazed at the wonderful words which he spoke. And, doubting, they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

23 And he said unto them, Ye will surely say unto me this proverb, Prove thy teaching by actual demonstration (Physician, heal thyself): do also here the things it is rumored thou didst in Capernaum and we will believe.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

24 And he said, Verily I say unto you, In no instance has the teaching of a prophet been accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

25 But I tell you of a truth, many widows were in Israel in the days of Elias when there was no rain for three years and six months, and there was great famine throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

26 But unto none of them was Elias sent (was truth manifested), save unto Sarepta (save unto those who were expectantly watching) of Sidon (fishing,—seeking for Truth), unto a woman (those who had great love,—the female element of Life) a widow (but no understanding of Truth,—the male element of Life).

27 And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

27 And many lepers were in Israel in the time of

Eliseus the prophet; (in the time that the true concept of Life was discerned, and was personified as Elias the prophet, meaning, God the deliverer) and none of them was cleansed, saving Naaman (personification of pleasantness through cultivating a cheerful disposition) the Syrian (highland — elevation of thought — constant hopefulness).

28 And all they in the synagogue, when they heard these things, were filled with wrath.

28 And all they in the synagogue, when they heard these sayings of Jesus, were filled with anger and hate,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

29 And rose up, and thrust him out of the city, and led him to the edge of the cliff whereon their city stood, intending to cast him down headlong.

30 But he passing through the midst of them went his way,

30 But Jesus, knowing that the body is the objective state of thought, rendered his body invisible to them through a thought process, and went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

Leprosy is the externalization of a living death, a cultivated morbid, doubting, sorrowing, hopeless mental state or disposition,—the reverse of the life-giving thoughts of hope, faith and love that Paul bade us cultivate.

31 And came down to Capernaum, a city of Galilee, and taught his doctrine to them on the sabbath day.

32 And they were astonished at his doctrine: for his word was with power.

32 And they were astonished at his doctrine: for he demonstrated his teaching through actual healing.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

33 One of these demonstrations occurred in the synagogue where there was a man who was mentally unbalanced, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

34 Saying, Let us alone; what have we to do with thee? But Jesus, knowing the power of right thought, directed this power to the discordant and diseased mentality of the man.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

35 And openly rebuking him, said, Hold thy peace (peace be unto thee) and come out of him (thou art freed from thine infirmity), and the belief of insanity

in the man's consciousness struggled against the true thought (the truth of Being) that Jesus had imparted. The visible bodily manifestation was one of insane rage but the true thought, being the all-power, triumphed and the man was restored to sanity.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

36 And they were all amazed, and spake among themselves, saying, What a teaching is this! For with understanding commandeth he even the belief of insanity and doth destroy it.

37 And the fame of him went out into every place of the country round about.

37 And the fame of him went out into every place of the country around about.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

38 And he arose out of the synagogue, and entered into Simon's house and Simon's wife's mother was taken with a great fever; and they besought him that he should heal her.

39 And he stood over her, and rebuked the fever;

and it left her; and immediately she arose, and ministered unto them.

39 And he stood over her, and with the true thought of Being overcame her erring belief of fever: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he destroyed their erring beliefs through the application of right thought (the true concept of Being).

41 And devils also came out of many, crying out, and saying, Thou are Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

41 And those that were bound by superstitions and the belief of obsession were also healed, and when healed, cried out, I have been healed by Truth; and he told them not to tell of it.

42 And when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

42 And when it was day, he departed into a solitary

place: and the people sought for him and when they had found him, asked him to stay and live with them.

43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.

43 And he said unto them, I must preach the kingdom of God to other cities also: for my mission is to teach all, the truth of Being.

44 And he preached in the synagogues of Galilee.

44 And he preached and taught in the synagogues in Galilee.

CHAPTER 5

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

1 And it came to pass, that, as the people pressed upon him to hear the truth of Being, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

2 And saw two ships standing by the lake, but the fishermen were gone out of them and were near by washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

3 And he entered into one of the ships, which was Simon's, and requested him that he would thrust out a little from the shore. He then sat down in the boat, and taught the people.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

4 Now when he had left speaking, he said unto Simon, Pull out into deep water and let down your nets for a draught.

5 And Simon, answering, said unto him, Master, we have been seining all night but have caught nothing: nevertheless, at thy word I will let down the net.

5 And Simon, answering, said unto him, Master, we have been seining all night but have caught nothing: nevertheless at your command I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

6 And when they had let down the net they inclosed a great multitude of fishes; so many that their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and the fishes that they caught filled both ships to the point of sinking.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord.

8 When Simon Peter saw it, he fell at Jesus' knees, saying, I perceive that it is the erring evil thought in my consciousness that kept me from catching fish during the night.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

9 And he was astonished at the result of Jesus' teaching, as were all that had heard him and seen the result in the wonderful draught of the fishes that had been taken:

10 And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men.

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Let not thy superstition overcome thy common sense; and in the near future thou shalt have understanding and convert many to the truth of Being.

11 And when they had brought their ships to land, they forsook all, and followed him.

11 And when they reached the shore they renounced

the old life and views and took up the teachings of Jesus.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together, to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

20 And Jesus seeing their faith in his power to heal, said unto the sick of the palsy, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

21 And the scribes and Pharisees began to reason, saying, This man blasphemeth, for none can forgive sins but God alone.

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

22 Jesus, reading their thoughts, said, Why do ye think I speak evilly?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

23 For there is no difference in meaning between the two statements, "Thy sins (thy mental misconceptions) be forgiven thee," and "Rise up and walk," for the ills of life are the natural outcome of the former.

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

24 But that ye may positively know that the individual human consciousness, equipped with meta-

physical understanding, hath power to enlighten and free the mistaken mentality of a man from its erring belief in the reality of sickness, I shall make whole this man; then turning to the sick of the palsy he said, Arise, and take up thy couch and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

25 And immediately he rose up before them and departed to his house.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.

26 And they were all amazed, and praised the understanding that gave such power unto the individual mentality, and said, Today we have seen wrought many wonders through the power of Mind.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that

are whole need not a physician; but they that are sick.

31 And Jesus, answering, said unto them, They that are right thinkers need not a teacher; but they that are mistaken, need a teacher.

32 I came not to call the righteous, but sinners to repentance.

32 I came not to correct the right minded, but to show the erring minded their mistakes.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eat and drink?

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink and fast not?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

34 And he said unto them, Can those who thought themselves lost, fast (do penance—sorrow), while the way-shower who has shown them the true way to salvation is still with them?

35 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

35 But the days will come when their way-shower shall leave them, and then shall they fast in those days.

36 And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

36 And he spake a parable unto them: No man with understanding attempeth to repair a worn out teaching by adding a patch of new to the old, for the patch of new doth render still more conspicuous the worn out condition of the old.

37 And no man putteth new wine into old bottles: else the new wine will burst the bottles and be spilled, and the bottles shall perish.

37 And no wise man putteth a new teaching into the form of one that is old, lest the latter be not sufficiently strong (broad) to contain the new, permitting its loss.

38 But new wine must be put into new bottles: and both are preserved.

38 But a wise man putteth the new teaching into a new form and thereby both the new teaching and its new method of application are saved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

39 Also no man, having believed in an old teaching,

straightway accepteth a new, for he believes the old to be better.

CHAPTER 6

1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which is not lawful to eat, but for the priests alone?

4 How he entered into the Jewish temple and did eat the shewbread which, according to the Jewish law, was not lawful for him to eat, neither for those who were with him, but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

5 Therefore I say unto you that the individual is Master also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught; and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day, that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was rstored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

12 And it came to pass in those days that he went out into a mountain to pray, and continued all night in meditation on the truth of Being, and the best method of presenting the new teaching to the multitude.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

13 And decided to choose twelve students from among his followers and teach them the truth of Being.

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God.

20 And he looked at his disciples and taught: Blessed are those who are poor in material learning, because they will have less to unlearn to gain the true understanding of Life eternal.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

21 Blessed are the earnest and sincere seekers for Truth, because, being sincere seekers, they shall find Truth. Blessed are they that have sorrow, because, not being satisfied with their present lot, they are the more ready to accept the truth of Being when presented.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

22 Blessed are ye when others shall speak ill of the good you are doing and when they shall cease to associate with you and lying gossip shall accuse you falsely, and shall say that your teaching is false; for this will make you seek deeply at the fountain of wisdom for consolation and self-protection, and much understanding will ye gain thereby.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

23 Rejoice ye in that day, and leap for joy, that they have done this: because wonderful indeed will be the understanding you will gain through being forced to meditate on Life without ceasing. It was the persecution of the prophets that drove them in self-protection to probe deeply into the so-called mysteries of eternal Life.

24 But woe unto you that are rich! for ye have received your consolation.

24 But woe unto you that are rich in this world's goods! For ye erringly believe that ye have made a success of life and consequently search not for Truth.

25 Woe unto you that are full! for ye shall hunger.

Woe unto you that laugh now! for ye shall mourn and weep.

25 Woe unto you that are satisfied with your present state of existence! For, being satisfied, ye seek not for the understanding of eternal Life and later ye shall hunger for this understanding. Woe unto you who now ridicule this teaching! For later ye shall mourn and weep because ye lack the understanding of it.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

26 Woe unto you, when all men speak well of you because of your worldly knowledge, which, however, may be erroneous, for in like manner did your fathers praise the erring worldly teachings of former false teachers.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

27 But I say unto you who have understanding, ye must love your enemies, and not hate them that hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

28 Neither curse them that curse you but mentally, through Truth and Love, overcome (destroy) the evil in the consciousness of your fellow-man; for this evil

is the unseen motive force that causeth him to use you despitefully.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

29 Should a man smite thee on thy right check (insult thee) take no offense, but by thy forbearance (your left cheek) convict him of his wrong doing. And him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

31 And have no thought toward others, speak no word to or about others, and do no deed to others, that you would not have applied to yourself.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

32 For if ye love them only which love you, ye have gained nothing in love or experience, and even the so-called non-christians do this.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

33 And if ye do good only to them which do good to you, there is nothing gained for even the so-called non-christians do this.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

34 And if ye lend to them only of whom ye hope to receive in return, there is no actual goodness in the deed, because ye expect a material reward.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

35 But love ye your enemies, and through your love ye will make them friends; and do good and lend out of the goodness of your heart, hoping for no material return, and your reward in spiritual understanding shall be great; and ye will thus prove that ye understand the brotherhood of man and the ultimate perfection of all Being; for good is always good unto the ungrateful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

36 Be ye therefore merciful, for mercy is an eternal attribute of perfect Being.

37 Judge not, and ye shall not be judged: condemn

not, and ye shall not be condemned: forgive, and ye shall be forgiven:

37 Do not acquire the evil habit of passing sentence upon the acts of others or of prophesying evil, lest this mental habit rebound upon yourself and ye receive the ill ye prophesy for others, for the mentality that habitually judges others cannot refrain from self-condemnation, because of its acquired habit.

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

38 It is a law of the mentality that a forgiving attitude toward others will aid in nullifying the evil results of its own mental mistakes.

39 And he spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch?

39 And he spake a parable unto them, Can the ignorant teach the ignorant? Shall they not both fall into error?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

40 The student is not above his teacher, but every-

one who attains perfect understanding shall be as his teacher.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

41 And why art thou so ready to see the short-comings and mental mistakes of thy brother, but failest to observe thine own mental blindness or ignorance?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

42 Either how canst thou possibly enlighten the mentality of thy brother when thine own mentality is in darkness regarding the law of Life? Thou hypocrite, first become enlightened thyself as to Life, God, and His law, and then thou shalt be able to see the mental mistake of thy brother clearly, and canst enlighten him.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

43 For a good teaching bringeth not forth evil results; neither doth a false teaching bring forth good results.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes.

44 For every teaching is known by its results. For of thorns men do not gather figs nor of a bramble brush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

45 A good hearted man will show his goodness by his deeds and an evil hearted man will show his evil by his deeds; so watch deeds and not words.

46 And why call ye me Lord, Lord, and do not the things which I say?

46 And why call ye me your master and teacher, and do not follow my teaching?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

47 Whosoever cometh to me and heareth my teaching and doeth as I teach, I will show you whom he is like:

48 He is like a man which built an house, and digged

deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock (an individual, who having gained an understanding of the Principle of Life, built, based, all of his thoughts, words, and deeds on this unchanging Principle, understanding): and when the flood arose (in time of stress, when assailed by erring human beliefs—illness, trouble, discord) he had recourse to the rock (his own understanding of Life), and none of the things that assailed him could conquer him, because of his understanding of the facts of Being.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

49 And the individual who hears my teachings and neither understands nor conforms to them, I will liken unto a foolish man which built his house upon the earth (built,—based, all of his thoughts, words, and deeds, upon blind belief): and when the storms and stress of this belief life came, his blind belief availed him nothing, and he was helpless, for the staff upon which he had depended for support, broke, and all that belief had boasted fell to the ground with him, and the fall was complete, that is, this individual was

completely vanquished (and the ruin of that house was great).

CHAPTER 7

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people

that followed him, I say unto you, I have not found so great faith, no, not in Israel.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith in any of the professed followers of the one God (the chosen tribe of Israel) as I have found in this Roman soldier.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples,

sent them to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John the Baptist hath sent us to thee with this message, —Art thou he that possesses the perfect understanding of eternal Life, foretold in prophecy, or art thou merely a forerunner like myself?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor allness of good is preached.

23 And blessed is he, whosoever shall not be offended in me.

23 Tell him also not to be offended at what he may hear that I am teaching, for in due time he will also

receive the necessary understanding, and then he will know that what I teach is Truth.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What manner of man did ye expect him to be, a man of little faith?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

25 Or perhaps a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

26 Or perhaps ye expected him to be a prophet? Yea, I say unto you, he is a prophet, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

27 For John is the man of whom it is written, "Be-

hold, I send my messenger before thy face, which shall prepare thy way before thee."

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

28 "For I say unto you, Among those that are born of woman there is not a greater prophet than John the Baptist: Notwithstanding this, he that has the least actual understanding of Life and its laws is greater than John, for John has great faith but no understanding, and the least understanding is greater than much faith.

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced, we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say. He is insane.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

34 I came as an ordinary human being, eating and drinking; and ye accused me of being a glutton and a drunkard and a fit companion for the publicans and sinners with whom I associated, even though I did so to convert them:

35 But wisdom is justified of all her children.

35 But lack of understanding always shows forth as ignorance.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.

40 And Jesus answering said unto him, Simon, I

have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty:

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

CHAPTER 8

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: The meaning of the parable is as follows:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

5 Behold, a teacher went forth to teach the truth of Being: and as he taught, many of the truths he uttered fell upon the ears of the ignorant, and the very ignorance in their consciousness argued against the Truth

they heard, and therefore the Truth was not accepted as Truth and was lost.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

6 Some of the teaching fell upon the ears of mere believers who had no understanding, but who quickly, through blind faith, accepted the teaching but did not mentally digest or understand it. And having no understanding, they could not apply the teaching and receive its benefits.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

7 And some of the teaching fell upon the ears of those whose minds were filled with the cares of the world (those who were more intent on accumulating earthly riches than on understanding spiritual Fact); and because of its constant presence in consciousness the earthly thought choked out the teaching they had heard, and so no benefit was received.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

8 But some of the teaching fell upon the ears of good and sincere thinkers and reasoners and was understood by them, and bear fruit an hundred fold.

And when he had said these things, he cried, Whoever has understanding let him apply it to this parable and profit thereby.

9 And his disciples asked him, saying, What might this parable be?

9 And his disciples asked him to explain the parable to them.

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

10 And he said, Yes, I shall teach you the unveiled **truth because you have a little understanding and consequently are ready to accept Truth without criticism: but the masses, having no conception of actual Truth, would cavil at the bare** unveiled **Truth; therefore it is better for them that it be** veiled **as a parable when presented to them.**

11 Now the parable is this: The seed is the word of God.

11 Now the parable is this: The seed is the truth of Life.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

12 Those by the wayside are those that hear the actual truth of Being, and understand not the meaning thereof. Then cometh the devil (the erring human belief about Life or Being) into the consciousness. What hath been heard is fitted in thought to the old erring belief,and the truth of Being which they heard (which was sown in their consciousness) is lost through viewing Truth from the erring human viewpoint, and this is as so much seed of Truth sown by the wayside or wasted.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

13 They on the rock are they, which, when they hear the word, accept it as the Truth; but as this acceptance is through a believing process and not through the understanding of Truth, they are at peace for a time only. When trials come upon them, having no actual understanding of the application of Truth to their problems, they mistakenly think that because of their blind acceptance of Truth through belief they ought henceforth to be free from the cares of this world. When, however, they find that Truth does not work through blind belief, they are offended at what they think is the negligence of Truth, and discard it.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked

with cares and riches and pleasures of this life, and bring no fruit to perfection.

14 And that which fell among thorns are they, who hear the truth of Being, but whose thought is so filled with materiality and the greed for earthly gain and the pleasures of this world, that this Truth is neglected and later forgotten; so they become unfruitful (retain no understanding, and are unable to do the things of understanding).

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

15 But that on the good ground are they, who comprehend the underlying Truth of what they heard, and therefore can do the work of Truth or understanding in exact proportion to the understanding that they gain, and by patient perseverance can demonstrate the truth of Being.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

16 If ye understand the truth of Being, do not selfishly withhold this knoweldge but tell the good news to all who are earnestly seeking it.

17 For nothing is secret that shall not be made

manifest; neither any thing hid that shall not be known and come abroad.

17 For there is no seeming mystery, but what shall in due time be made plain and explained, and that which is now unknown shall be known.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

18 Take heed therefore how ye hear: for unto every one that hath a little understanding and uses it, more shall be revealed; but he who hath no understanding, hath something which he deems understanding, namely human belief, and this shall be taken from him.

19 Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish! Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

25 And he said unto them, I have told you that ye have dominion over all things in your own right thought, then why are ye fearful? Where is your faith in the power of God,—the power of Mind?

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

28 But Jesus, knowing the all-power of right thought, silently directed this power to the discordant and diseased mentality of the man, who at once recognized the superior power of right thought and the powerlessness of his own erring thought in the presence of right consciousness; and the man said, What have I to do with thee, thou superior being? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

30 And Jesus asked him, What is the name of thy disease? And the man answered, saying, My diseases are legion: for they are many.

31 And they besought him that he would not command them to go out into the deep.

31 And in his insanity he besought Jesus that he would not destroy them.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them.

32 At some distance from them was a herd of swine feeding on the mountains: and the man, believing that his mind was possessed by veritable devils, said, If thou will cast the devils out and I can see that they have entered the swine, I shall believe I am freed. Jesus, to disabuse his mind, allowed this to occur.

33 Then went the devils out of the man, and entered

into the swine: and the herd ran violently down a steep place into the lake, and were choked.

33 And as the swine showed the ill effects of the insane thought directed toward them, the man became convinced that the devils were leaving him and entering the swine, and this change of thought was reflected forth as his return to sanity.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus,

and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

43 A woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

44 Came behind him, and touched the border of his garment: (her thought and absolute faith were that if she could succeed in touching even the border of his garment this touch would heal her of her trouble), and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

48 Jesus, who knew consciousness thoroughly, knew

the power of blind faith to change the consciousness from a belief of sickness to a belief of health. Therefore he knew that the woman had healed herself through her own blind faith, and so he said to her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And ll wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth; for there is no actual death, Life is eternal. Those who believe they die merely mesmerize themselves with a belief of death into believing that they are dead, and the body externalizes this belief.

53 And they laughed him to scorn, knowing that she was dead.

53 But they understood him not and laughed him to scorn as their belief was that death is a reality.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

54 He had them all excluded from the room, thereby arousing their wonder as to what he intended to do and this in a degree removed their erring mesmeric thought of death from the girl. He then silently directed the true thought (that Life is eternal) to her consciousness, which, by this truth, understood **and rightly directed, was liberated from the belief of death, then he spake to the girl saying, Maid, arise.**

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

55 The maid, having been liberated through Truth from her mesmeric belief in death, her conscious sense of Life returned and she arose straightway: and he commanded to give her meat.

56 And her prents were astonished; but he charged them that they should tell no man what was done.

CHAPTER 9

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

1 Then he called his twelve disciples together, and imparted to them the understanding necessary to destroy, through the application of Truth, the erring human beliefs of sickness and disease, from which the multitudes in their ignorance of the creative cause were suffering.

2 And he sent them to preach the kingdom of God, and to heal the sick.

2 And he sent them to preach and teach the healing and saving truth of Being.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

3 And he said unto them, Do not take any money with you, not even scrip, neither extra clothes nor other necessities, for the people should recompense you fully in order that they may rightly value your services; the human mind is such that it does not esteem what it holds cheaply.

4 And whatsoever house ye enter into, there abide, and thence depart.

4 And before ye enter a house, inquire for one who is in sympathy with your thought and teaching, and there abide as long as ye are in that place.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

5 And whosoever does not respond to the healing Truth, or will not listen to your teachings, when ye leave the individual or that community, carry no ill will with you but shake off the very dust from your feet, cast them from your thought entirely (in a word, forget them).

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people, when they knew it, followed

him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

13 But he said unto them, Give ye them to eat. I have explained to you how Mind through right thought creates all that exists, so supply their needs. And they said, We know that we possess five so-called physical senses (five loaves), namely, hearing, seeing, feeling, tasting, and smelling, and two metaphysical senses (two fishes), reason and understanding; and that it is through the right exercise of these senses that Mind creates all, but we know not the method. Therefore we cannot feed them except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

14 He said, Come and I will explain and demonstrate the method by actual production.

15 And they did so, and made them all sit down.

15 And they commanded the multitude to sit down.

16 Then he took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

16 Then Jesus began to explain metaphysically (looked up to heaven) the five so-called physical senses, and demonstrated his explanation of mental creation by actually producing bread for the multitude; then he also explained the two higher senses, reason and understanding, represented by the two fishes, and demonstrated his explanation by the actual production of fishes. He gave them to the disciples and they in turn supplied the multitude, and endeavored to explain to them the manner of their creating.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

17 And they did all eat physically and mentally all that they could digest and understand; and when the fragments were gathered together, there remained twelve baskets full, that is, the thought of each of the twelve disciples was crowded to overflowing in trying to gather and retain in consciousness, all that pertained to this demonstration of mental creation.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some

say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter, answering, said, The Christ of God.

20 He said unto them, But who and what do ye think I am? Peter answering said, Thou art the prophesied Savior, the possessor of the true concept of Life.

21 And he straitly charged them, and commanded them to tell no man that thing;

21 Then charged he his disciples that they tell no man that he was the possessor of the true concept of Life;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

22 Saying, As a so-called human being, I must suffer many things, and my teaching will be rejected by the elders and chief priests and scribes, and in their attempt to dispose of me and my teaching, they will destroy me as a human being. He showed them, too, that his so-called death would of necessity be of the most public character possible, namely, crucifixion.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

23 And he said to them all, every one of you who

desire to attain the perfect ultimate of Being, for which I am striving, must constantly abandon and reject the present (daily) erring human sense of life as being correct. This you will find a heavy cross, but you will need to bear this cross if you would follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

24 For whosoever will strive to retain his physical sense of life, shall lose this life: but whosoever will surrender his physical sense for the true concept of Life, shall find Life to be eternal.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

25 For what does one profit in gaining all that the erring sense of life contains, if in the end this erring sense of life is lost: and if he attains the whole world, would he not at the point of death willingly give it all for the understanding that would enable him to prove that Life is eternal?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

26 For whosoever shall reject me and my teachings shall in no wise discern the true concept of Life; for

the true concept of Life comes from perfect understanding through right thought, and it is glorious.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

27 In fact and in truth I tell you, There be some standing here who shall not be overcome by the erring sense of death, because they will have discerned the true concept of Life through their understanding of Mind.

28 And it came to pass, about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

28 And it came to pass that when Peter, James and John had perfected their understanding as to the body being the embodiment of Soul (about an eight days—one day beyond the seven days—the six days of spiritual unfoldment and the one day of rest—the state of understanding, recorded in Genesis), Jesus elevated them to a high altitude of thought (a line of thought entirely apart from their erring sense of life).

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

29 And said, In order to demonstrate to you the truth regarding the body being the objective state of consciousness, I, through a thought process, will change my bodily appearance from the erring fleshly sense to a

purely mental concept. As the demonstration progressed his body and clothing expressed a perfection far greater than they had ever thought possible: proving that the objective body is but the embodiment of the mentality.

30 And, behold, there talked with him two men, which were Moses and Elias:

30 And Jesus explained to them that this was the teaching that Moses and Elias had attempted to teach the children of Israel:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

31 Who prophesied of the coming of one who would demonstrate over the erring sense of death at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

32 But Peter and they that were with him were heavy with sleep (they did not understand the demonstration, being as yet under the mesmeric influence of their erring human beliefs). But when the demonstration was fully explained to them they awoke from their mesmeric belief (understood) and saw the grandeur of the Master's teaching, and recognized that it was identical with that which Moses and Elias had attempted to teach.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias; not knowing what he said.

33 As soon as the demonstration was over, Peter said unto Jesus, Master, I thank thee for having demonstrated this truth to us, and if it meets with thy approval, I would suggest that we teach the children of Israel from the teachings of Moses and Elias, as well as from thine own, for this will cause them to give more heed.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

34 While yet he spake, he saw his mistake, for he was conscious that neither of these teachers had fully reached the absolute ultimate of Being, and therefore could not demonstrate it fully:

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

35 But that Jesus did comprehend the perfect ultimate and therefore must be the only teacher and leader.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

36 And when they fully realized this, they decided to follow no other teaching but that of Jesus only. And they did not tell abroad the demonstration they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

41 Jesus answering said, O this generation of doubters, with no faith in the right and an obstinate clinging to the wrong, how long before you can understand Truth? How long before you forsake your erring viewpoint of life and embrace the true viewpoint? Bring thy son hither, and I will demonstrate the truth about Life to you.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

42 And Jesus rebuked the devil (and Jesus corrected the error in the consciousness of the boy, through Truth), and he was freed from the belief and was then whole or healed.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him.

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

48 And Jesus said unto them, Whosoever shall become teachable as are little children, and shall lay aside all present erring misconceptions and convictions of material life, and shall become as receptive of Truth as this child, such an one shall gain the true understanding of Being rapidly and to a great depth and therefore shall be great.

49 And John answered and said, Master, we saw

one casting out devils in thy name; and we forbad him, because he followeth not with us.

49 And John answered and said, Master, we saw one casting out devils by thy method and he does not claim to be one of thy disciples; and we forbade him, because he claimed not to be one of thy disciples.

50 And Jesus said unto them, Forbid him not: for he that is not against us, is for us.

50 And Jesus said unto him, Forbid him not: for he that believes in the possibility of Truth casting out error, is not against us but with us in thought, even though he follow us not.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

51 And it came to pass, when the time was come for him to make his demonstration over so-called death, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

55 But he turned and rebuked them and said, I did not come to teach you how to use the power of thought evilly.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

56 My teaching is not to destroy men's lives but to save. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee withersoever thou goest.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I desire to be thy student and a follower of thy teaching.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

58 But Jesus was not deceived. He knew that the object of the man was earthly gain only and not universal good, so he answered him, The human fox always endeavors to hide his real purpose, the insincere or flighty minded change their thought with each season; but I tell you, all erring thought and desire have no power or basis in Fact.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

59 And he said unto another, Accept my teaching. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

60 But Jesus said unto him, If thou dost follow my teaching that Life is eternal, thou wilt allow those who believe in death to bury their dead: but go thou and preach that Life is eternal and not subject to death.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

62 And Jesus said unto him, No man with a sincere desire to gain the truth of Being would permit a trifle such as this to delay him.

CHAPTER 10

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

2 Therefore said he unto them, Those who desire the correct understanding of God and its healing power are truly many, but the number who have sufficiently comprehended it to enable them to impart this understanding to the multitudes, is few; desire therefore and strive diligently to gain this understanding, that ye may go forth and impart it to those who are ready to receive it.

3 Go your ways: behold, I send you forth as lambs among wolves.

3 Go your ways: behold, I send you forth as awakened and enlightened mentalities into a world of mental darkness and discord.

4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

4 Carry neither money, nor scrip, nor extra clothing but have the people recompense you fully for your services: and treat no man by the wayside.

5 And into whatsoever house ye enter, first say, Peace be to this house.

5 And before ye enter into the mental home (the consciousness of any individual) ask his permission.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

6 And if that individual consciousness is in sympathy or ready to accept the understanding of Truth that ye have, direct the healing Truth to his consciousness, and if actually accepted by the individual, his body will reflect or externalize peace and health: but if the consciousness is not in actual sympathy and your Truth is not accepted by the individual, even though he claims orally to do so, his true thought will be revealed in that his body will externalize the reverse of health and peace.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

7 And when ye enter into the home of one in sympathy with your thought and teaching, there abide as long as ye are in that place.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

9 And heal the sick that are therein, and say unto them, The good alone is all and is here and now.;

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

10 But into whatsoever city ye enter, and they listen not to your teachings, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

11 We carry no ill will with us as we leave your city but shall endeavor to forget that there is such a city; notwithstanding be ye sure of this, that the good alone is all and is here and now.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

12 But I say unto you, That it shall be easier for those who were in bondage to Sodomy to gain the understanding of eternal life than for those of that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

14 But it shall be easier for those who believe themselves utterly lost and the worshipers of idols to gain an understanding of eternal Life, than for you who erringly believe that ye have the true understanding.

15 And thou, Capernaum, which are exalted to heaven, shalt be thrust down to hell.

15 And thou, Capernaum, which art vain because of thy material success, thou shalt be reduced to an unseen state, entirely obliterated.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

18 And he said unto them, I perceive that erring human belief shall be speedily dethroned.

19 Behold, I give unto you power to tread on ser-

pents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

19 Behold, this same power of right thought with which ye have been able to destroy disease, is just as efficacious in the destruction of human craftiness and lying gossip and all the evils of this world: and through its right application nothing can overcome you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

20 Notwithstanding in this rejoice not, that all evil beliefs are subject unto you; but rather rejoice, because ye understand that Life is eternal.

21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou has hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight.

21 In that hour Jesus rejoiced in spirit, and said, I am truly thankful to know that Life is as it is, namely, that only through understanding can eternal Life and that of which it consists, be gained. Thus it is hid from those who judge all things from the material viewpoint, and from those who are over cautious because of their earthly knowledge, and yet the unsophisticated, and teachable can gain it. Even so, eternal Life, for this is just and righteous.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal him.

22 Every fact is made known to me through my understanding or Mind, and no individual consciousness knoweth the true concept of Being but the perfect understanding or Mind; neither knoweth any individual consciousness the perfect understanding, save those who have the true concept, and those to whom the true concept reveals the perfect understanding.

23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

23 And he turned unto his disciples, and said privately, But blessed indeed are you, for ye apprehend somewhat of the truth of Being when I present it to you:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

24 For I tell you, that many prophets and very good men strove diligently to apprehend the actual truth of Being, and did not apprehend it; and to comprehend the very truth of Being which ye are comprehending from my teaching, and they did not succeed in comprehending it.

25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journey, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil, and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

39 And she had a sister called Mary who neglected all else when she had an opportunity to hear the truth of Being explained by Jesus.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

40 But Martha was worried lest all material duties be not performed, and said, Master, is it right that Mary constantly listens to thee and leaves me to perform all the labour? Bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

41 And Jesus answered and said unto her, Martha, Martha, thou art much worried and troubled about doing material things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

42 But there is only one thing necessary, and that is to gain an understanding of the ultimate of Being: and Mary hath chosen that one, which shall not be taken away from her.

CHAPTER 11

1 And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Master, give us a formula for prayer, as John also gave his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kindom come. Thy will be done, as in heaven, so in earth.

2 And he said unto them, When ye pray, use not a mere formula, or set prayer, as the mere believers do, for the natural good is not externalized (made manifest—objectified) through mere lip service or the repitition of a prayer. To take thy thought away from the mere formula or words of prayer, I will illustrate to you the manner in which thou shouldest think. Mind —perfect intelligence—understanding, is the basis of all harmony. Whole and complete be my understanding of thy power. Truth and Love must reign in my consciousness, for Truth and Love are the basis of

understanding as they are the basis of eternal harmony (the basis of eternal Life).

3 Give us day by day our daily bread.

3 I desire each day sufficient understanding of infinite Life to enable me to comprehend my daily unfoldment.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

4 And thus escape the errors of human sense, and also help my fellow-man to escape them. And having the necessary understanding of Life, Truth and Love, I cannot be led into erring thought, but shall be delivered from all erring human sense.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his per-

sistent solicitation he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

9 And I say unto you, With continuous and urgent desire, ask and it shall be given you; likewise with the same mental attitude, seek and ye shall find; and strive diligently to unfold the perfect understanding within your consciousness and it shall be unfolded to you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

10 For the law of Mind is such that he who desires understanding persistently and with an honest heart, shall gain his desire; and he who reasons calmly and carefully about the truth of Being, shall arrive at perfect understanding, if he persists in his earnest endeavor.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

11 What human father, when asked by his son for advice, would advise him wrong? Or when the son asked to be told the truth, would tell him a lie?

12 Or if he shall ask an egg, will he offer him a scorpion?

12 Or when the son asked for enlightenment, would confuse him?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

13 If ye then, being ignorant of the great facts of Being, know enough to teach your children right from wrong, do ye not suppose that the great Cause of all is as just as you, and that he will give to those who seek the true unfoldment of Life, the understanding of this unfoldment?

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

14 And he was healing one that was dumb and it came to pass that when the healing had been completed, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

15 But some of them said, He accomplishes his healing through the aid of black art, necromancy, mesmerism, the power of the prince of evil.

16 And others, tempting him, sought of him a sign from heaven.

16 And others taunted him, saying, Show us a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

17 But he, knowing their thoughts, said unto them, Every power divided against itself is self destructible; and every teaching or method divided against itself shall come to naught.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

18 I claim and understand that all these ills are the result of self deception (the prince of evil). And if, as ye claim, I am healing through mesmerism, then it is Satan destroying the works of Satan, that is, Satan casting out Satan, which is absurd.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

19 And if the power and method that I use in healing constitute mesmerism, then what is the power that your doctors and your other healers use? Ask them

and they will tell you that I use neither mesmerism, nor any of its methods.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

20 But on the contrary if I cast out erring human beliefs, through the power of understanding of Truth (right thought), then the kingdom of Truth has come unto you for your acceptance.

21 When a strong man armed keepeth his palace, his goods are in peace:

21 How would it be possible to overcome erring human belief in consciousness, and destroy (cast out) its ill effects (sin, sickness and death) from the body,

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

22 Except through a stronger power than human belief, namely, Truth, that is, by overcoming the error in consciousness through actual Truth, and thus effecting a change in consciousness, and thereby in the body, which is the embodiment of the consciousness.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

23 He that hath even a limited understanding of the actual truth of Being comprehendeth the truth of what

I say, but he who hath no understanding of the truth of Being gathereth no enlightenment or further Truth from my teachings, but scattereth abroad his own human beliefs, or misunderstanding of Life.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and findeth none, he saith, I will return unto my house, whence I came out.

24 When an evil thought is cast out of the mind, it should at once be forgotten, thus allowing the evil to evaporate (dry up) for only thus can the mind regain its harmony (rest); if this is not done, there is no rest and the discord grows.

25 And when he cometh, he findeth it swept and garnished.

25 And as the discord grows by being reviewed in the mind that gave it birth, it soon comes to maturity, becomes hate, and when full of hate, the mind is empty of love, swept clean of Truth and garnished with hatred.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first.

26 At this point the entire seven senses of consciousness are contaminated with this hatred, and now all thought of the consciousness is more intensely evil than

the first evil suggestion, and holds the consciousness in bondage to this evil sense; and the last state of this consciousness is much worse than the first, when there was but one evil thought.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather blessed, are they that hear the word of God, and keep it.

28 And he answered, Yea rather, blessed are they that understand my teaching, and live it, by application.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign: and there shall no sign be given it, but the sign of Jonas the prophet.

29 And when the people were gathered thick together, he began to say, This is an erring generation: they seek for a sign of Truth when the fact is that in their mistaken and ignorant attitude of mind they would not be able to recognize an evidence of Truth if given; therefore the only sign that they shall see or can understand is the sign of the prophet Jonas. He had to retrace his mental steps and do the will of God —good, namely, renounce his own erring views of life as material and accept and understand the true concept, that Life is wholly mental.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

30 And as Jonas taught this Truth to the Ninevites, so also do I teach it to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

31 The queen of the south was more intelligent than you, for when she heard of the things that were done by Solomon, she came from the uttermost parts of the earth, to learn his wisdom: and behold, one who has greater wisdom than Solomon is in your midst and ye will not learn from him.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

32 Even the men of the debased city of Nineve who were idol worshipers shall rise up and condemn this generation, for they forsook their idol worshiping when Jonas told them of Truth; but ye have even a greater teacher and will not accept his teachings.

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candelstick, that they which come in may see the light.

33 No individual who hath gained an understanding of Truth will selfishly keep it to himself, but will tell the good news to all who are earnestly seeking it.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

34 The governor, cause or mentor of thy state of being is Mind, intelligence, understanding; if therefore thy Mind, intelligence, understanding, be based upon the truth of Being, thy whole state of Being and its embodiment (the body) shall show forth harmony. But if thy mentality (consciousness) be in error, that is, governed by erring human belief, thy whole state of being and its embodiment (the body) will show forth this mental darkness, inharmony, discord, disease.

35 Take heed therefore that the light which is in thee be not darkness.

35 Take heed therefore that the understanding of life which thou hast be not erring human belief.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

36 If therefore thou desirest thy body to be entirely well, showing no discord whatsoever, thou must keep

thy consciousness filled with Truth and Love and free from erring human belief.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

39 And the Lord said unto him, Now do ye Pharisees act the hypocrite; ye pretend through your outward actions to be righteous and moral, but in secret ye practice excess and extortion.

40 Ye fools, did not he that made that which is without make that which is within also?

40 Ye fools, know ye not that purity and salvation are from within—from your own right thought? That from without is not cause, and cannot defile the soul.

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

41 But rather have right and loving thought toward all; and, behold, not anything from without can defile you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judg-

ment and the love of God: these ought ye to have done, and not to leave the other undone.

42 But woe unto you, erring leaders and teachers who are hypocrites! Who teach the close observance of money obligations, but omit the weightier matters of Life, namely, justice, mercy, faith and understanding: these ye should have taught and practiced.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

43 Woe unto you, ye leaders and teachers whose compliance with the law is mere pretence and whose chief desire is the uppermost seats in the synagogues, and to be greeted publicly as great men and leaders of your particular sect.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

44 Woe unto you, scribes and Pharisees, hypocrites! For ye dig hidden pitfalls for your fellow-men and they, trusting you, fall into them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

46 And he said, Woe unto you also, ye lawyers! For ye bind heavy burdens upon humankind but you yourselves ignore these burdensome laws.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

47 Woe unto you, erring leaders and teachers because ye build beautiful tombs to the prophets of former times and beautify the sepulchres of those whom your fathers slew.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.

52 Woe unto you, erring leaders and teachers, at least those of you who are hypocrites in your calling! for through your false doctrines and erring human theories about God and His law, ye lead astray those

who are desirous of gaining the perfect ultimate of Being: and ye are hypocrites because ye do not believe your own teachings, thereby precluding your own gain of the harmony of Being.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER 12

1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

1 In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples, first of all, Beware ye of the teaching of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

2 For there is nothing now a mystery, which shall not in due time be made plain and explained; and that which is now unknown shall be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

3 The actual Truth, veiled with words, as ye have heard me veil it, ye can speak to them openly, for the

letter or mere words that the ear catches without the enlightening explanation or understanding, ye can preach to all.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

4 And I say unto you, my friends, Fear not them which try to do you bodily injury.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him.

5 But rather fear erring belief with its wrong teachings, which may, after leading you astray and destroying your understanding of Truth, leave both soul and body (understanding and its objective, consciousness and its embodiment) in bondage to error; whereas if the body only were injured and the mentality or consciousness understood its power, it could readily restore its objective, or embodiment, through right thought.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

6 Even the smallest thing that manifests Life cannot cease to manifest Life without the command of Mind.

7 But even the very hairs of your head are all num-

bered. Fear not therefore: ye are of more value than many sparrows.

7 Even the very hairs of your head, correctly understood, are the expression of Mind, and are governed by the one intelligence that unfolds or creates all. So have no fear for ye are of a much higher order of Life than the sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

8 Also I say unto you, whosoever shall prove my teachings by actual demonstration, shall thereby prove to himself that he has the actual understanding of Life, God, Mind and its laws.

9 But he that denieth me before men shall be denied before the angels of God.

9 But whosoever shall reject my teachings without even trying to demonstrate their truth, shall in no wise gain the understanding of Life, God, Mind and its laws.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

10 Wherefore I say unto you, All mental errors and their effects (sin and sickness) can be healed for those who believe in the power of Truth, but those who dis-

believe in the power of Truth, the actual understanding of Fact, to free them from their troubles, disbelieve the very Truth itself and are consequently of the same erring belief even after the Truth has been presented to their consciousness; thus Truth which is God, not being accepted, can be of no benefit to them.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

11 And when they take you into court, do not permit fear and worry as to what you shall say confuse your mentality.

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

12 For your reason and right thought being based upon actual understanding (the Holy Ghost) will direct both your speech and action.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifuly:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

19 And then I will say to myself, I have all the money that I need for the rest of my life, so I will take my ease and eat and drink and be merry.

20 But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

20 But Life said unto him, Thou fool, money cannot sustain Life for the understanding of Being only can give thee Life eternal, and thou not knowing the truth of Life art subject to death this very night: then what hast thou profited by amassing this material treasure?

21 So is he that layeth up treasure for himself, and is not rich toward God.

21 Amass understanding and not money and then thou wilt have continuous rest and bliss.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

22 And he said unto his disciples, Therefore I say unto you, do not worry about your Life, for the fact is that Life is indestructible; neither think that what ye may eat or drink can affect your Life; neither worry about your body (the objectified state of your Being).

23 The life is more than meat, and the body is more than raiment.

23 Life is not contingent on meat, neither is the body (the objective state of Being) contingent on raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

24 Consider the ravens: they worry not for tomorrow, but have full confidence that eternal Life (right consciousness) can and will sustain all Life: and surely ye realize that ye are of a higher order of Life than they.

25 And which of you with taking thought can add to his stature one cubit?

25 And which of you know enough of Mind, of the facts of Being, to enable you through a thought process to increase your height one cubit? Yet you grew to your present stature through a mental or thought process, although the process was unknown to you.

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

26 And if ye are not able to do this, which is a small thing, why do ye worry, fret and scheme for the rest?

27 Consider the lilies, how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

27 Worry and doubt to a certain extent obstruct for the time being the natural unfoldment of the one intelligence. Consider the lilies how they grow: they neither worry nor doubt the ability of the one intelligence (natural good) to provide for them; and yet I say unto you that Solomon with all of his understanding of eternal Life was not able to manifest so perfect an embodiment as these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven, how much more will he clothe you, O ye of little faith?

28 If natural good so perfectly embodies the lilies which we know are of a lower order of Life, shall not natural good more readily endow you with all that is necessary, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

29 Therefore cease worrying about eating, drinking and being clothed.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

30 For about these things do those worry who have no understanding of Mind and its creative ability. The one intelligence, which unfoldeth all, knoweth all your needs, and the things ye need will unfold with you if ye cease your worry and doubt.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

31 But occupy your time in unfolding the one intelligence within you (gaining an understanding of Mind and its process of right thought); and therewith, without manual labor, ye can, through this right thought process, externalize or objectify all good, for the Scriptures teach that God spake (Mind thought) and it appeared.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

32 Knowing that Mind can do this, it is folly to worry about the future, for every moment Mind can externalize through right thought the necessities for that moment. Then to worry about the future is to doubt Mind's ability to care for the future, and doubt is error.

33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the

heavens that faileth not, where no thief approacheth, neither moth corrupteth.

33 Cast out of thought the greed for earthly gain. Give up your erring worldly beliefs, and gain the understanding of Life, the true treasure of harmony (heaven), of which understanding (treasure) ye cannot be deprived and which cannot be corrupted by worldly beliefs (the moth of life).

34 For where your treasure is, there will your heart be also.

34 For if ye hold the erring human beliefs to be true, ye will observe them and be the servant of them. If on the contrary ye understand the facts of Being, ye will conform your thoughts, words and deeds to them, and no longer be the helpless servant of erring human belief.

35 Let your loins be girded about, and your lights burning;

35 Therefore through vigorous effort, apply your understanding to your problems.

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

36 And by constant, persistent and patient mental work ye will gain that which ye desire.

37 Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

37 Blessed are those who are persevering in their efforts: for in fact and in truth I say unto you, they shall gain their desires and also gain greater understanding.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

38 And those who do not succeed in the first attempt, perhaps will do so in the second or third.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

39 But remember this that if we were aware at what time a robber would seek to enter our home, we would watch for him, but a thief invariably appears unannounced.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

40 Be ye therefore ready and watchful at all times: in the hour when least expected, the true concept of Being may present itself to your consciousness, and

liberate you from the erring belief that is the cause of your trouble.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

42 And the Lord said, Those who are wise will watch faithfully and strive continuously to understand, and will be ready to grasp the true concept of Life when it is presented to their consciousness. Having gained the true concept, they will use it to rule out of consciousness the previous erring human beliefs, and in due time their portion of meat (the actual understanding of the perfect ultimate of Being) will be grasped by them.

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

43 Great indeed is the good that shall come to the individual who is ready to accept and grasp the true concept when it enters his consciousness.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

44 Of a truth I say unto you that he who has once grasped the true concept of Being, shall, by retaining

the right thought in consciousness, gain the complete understanding of Being and thereby have dominion over all things.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

45 But if an individual grow weary in the search or lose patience in the seeking, because of inability to grasp the truth readily; and shall censure the true concept for his own short comings; and shall revile or criticize his fellow workers who are showing him the way, saying, It is no use, I cannot gain the understanding, it is nonsense and I am going to return to my old way of living;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

46 The lord of that servant (which is at present erring belief and not the true God, or truth of Being), namely, the erring human belief in death, shall come in a day and hour when least expected, and shall exact the penalty of the erring human belief in death in that it will culminate in the so-called death of the individual.

47 And that servant which knew his lord's will, and

prepared not himself, neither did according to his will, shall be beaten with many stripes.

47 And that individual who understands that eternal harmony consists of understanding the truth of Being and does not apply himself to the attainment of this understanding, shall suffer much discord in this present state.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

48 But he who knows not that eternal harmony consists of understanding the truth of Being but follows constantly his highest sense of life, shall suffer little discord in this present state. But he who understands the truth of Being and lives not in conformity therewith is the greater sinner, and shall be beaten with many stripes.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

49 My teaching will cause disputation and dissension upon the earth but this should not occasion surprise, for the reason that the various teachings which preceded it have also caused discord and strife.

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

50 But my teaching is one of mental purification to be understood by each individual in order to purify his own mentality, and I am perplexed how best to accomplish this.

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

51 Suppose ye that I am come to personally spread peace over the earth? I tell you, Nay; I came not to indulge you in your mental ignorance and idleness, and my teaching will not cause peace but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

52 Because all will not accept or understand my teaching, it will have the effect of setting friend against friend; if there be five in a house they shall be divided, three against two and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

53 The father shall be opposed to the son, and the son to the father, the mother shall be opposed to the daughter and the daughter shall be opposed to the mother; the mother-in-law shall be opposed to her

daughter-in-law, and the daughter-in-law shall be opposed to her mother-in-law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time?

56 Ye hypocrites, ye are wise enough to read those signs, but ye pretend not to be able to read the signs of the times.

57 Yea, and why even of yourselves judge ye not what is right?

57 Yea, ye are of yourselves able to judge that good is right and evil is wrong.

58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

58 When thou judgest between evil and good, agree (come to terms) quickly with thine adversary (the evil thought in thy consciousness), and cast it out of

consciousness the moment thou art aware of its presence. If thou dost not, this wrong thought will grow and warp thy judgment; and thy wrong judgment will force thee to act contrary to the law, and having violated the law of universal Love, or harmony, thou wilt be compelled to suffer the inharmony thou hast made.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

59 Positively I tell thee, Thou canst by no means escape from the inharmony thou hast thought until thou hast suffered the full penalty,—undone the wrong that thou hast committed (corrected the thought that is the cause of thy suffering).

CHAPTER 13

1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

3 I tell you, Nay: but, except ye change your mind (repent) and reject the present erring concept of life, and strive to understand the truth of Being, that Life is eternal and does not end in death, ye shall all likewise be subject to the belief of death.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

5 I tell you, Nay: but, except ye change your mind (repent) and reject the present erring concept of life, and strive to understand the truth of Being, that Life is eternal and does not end in death, ye shall all likewise be subject to the belief of death.

6 He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

6 The substance of the parable is this: This present state of life on earth is the primary or probationary. Each individual consciousness (fig tree) goes through this probationary state (vineyard), to gain an understanding of Being. The understanding of Truth gained is the fruit.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

7 The word "he" in the parable signifies the spiritual nature, natural good, and the meaning of the statement made is as follows: Behold, this individual has lived through three successive stages of development, childhood, youth and manhood, but has gained no understanding of Life eternal (I come seeking fruit on this fig tree, and find none), proving that he is not fitted for greater enlightenment (why cumbereth it the ground).

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

8 And the teacher of Truth (the dresser of his vineyard) pleaded, saying, Lord, give him one more opportunity, and I will help him to understand (dig about it and dung it):

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

9 And if he heeds my teaching, all will be well: and if not, then it is proved that he is not fitted for further progress at the present time, and his present state will end in so-called death.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

18 Then said he, Unto what is the science of Life like? And whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

19 As the human consciousness sees it, it is the least of all sciences, as the mustard seed is the least of all herb seed; the mustard seed proves to be the greatest among herbs and grows until it becomes a tree. So also in a like manner, even the least understanding of the science of Life that an individual retains in his consciousness, grows (unfolds) until the individual's highest aspirations ("birds of the air") are found possible of accomplishment ("lodge in its branches") through the understanding of this very science.

20 And again he said, Whereunto shall I liken the kingdom of God?

20 And again he said, Whereunto shall I liken the truth of Being?

21 It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened.

21 When retained in consciousness it works as a leaven, and by the application of this Truth to err-

ing human belief, changes the entire mass of belief in this consciousness until the whole of the three measures of meal are leavened (until apprehension, comprehension and understanding have been freed from belief).

22 And he went through the cities and villages, teaching, journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

24 Begin today to gain an understanding of the truth of Being, and begin today to enjoy the perfect harmony of your Being which this understanding brings: an evil state of consciouness is the wide gate that leads to inharmony, disease and to so-called death. Many who are striving to understand the truth of Being will not accomplish it before the time of transition (so-called death).

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

25 Therefore when the time of your transition draws nigh, and ye have no understanding of eternal Life (when ye stand without), ye will in your erring thought seek aid from a source which is powerless,

the human belief of a personal God. But eternal Life will answer, There is no such God (I know you not whence ye are).

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

26 Then shall ye say, We have worshiped and believed in you, thou personal God, and we know that thou camest to earth as a person and taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

27 But the truth of Being shall say, I tell you there is no personal God, for God is not a person; ye are in error and your worship was the worship of a God of your own making, namely, erring human belief.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

28 And there shall be much sorrow when ye realize that the understanding of Life possessed by Abraham, and Isaac, and Jacob, and all the prophets, is the truth of Being and that you have possessed but erring human belief.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

29 And many not counted as the chosen tribe, shall because of their faithful diligent striving, arrive at the truth of Being before you.

30 And, behold, there are last which shall be first, and there are first which shall be last.

30 And many who are accorded leadership and who are admired for intellectual attainment shall be the last to grasp this Truth, and others not so esteemed shall be the first to do so. The reputed brilliant mind believes it already knows the truth of Life and therefore is not open or teachable, while the so-called dullard may be ready and anxious for the opportunity to learn and is therefore receptive to this teaching.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together,

as a hen doth gather her brood under her wings, and ye would not!

34 O ye Israelites, O ye descendants of Abraham, ye nation that killest the prophets, and stonest them of your own blood who through goodness and righteousness awakened to the actual truth of Being, and through prophecy and good deeds sought to teach you the only way to true salvation. Often indeed have these righteous minds arisen in your midst, and would have gathered you into the fold of Truth, and saved you from the terrible sufferings caused by your erring beliefs, but because Truth did not conform to your erring thought, ye would not accept it!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

35 Behold, your house is left unto you desolate: your former understanding of actual Truth has been so far lost that no more true prophets shall arise out of the Jewish nation, for actual Truth is so far removed from your erring thought that you cannot discover it, but another nation shall rediscover this truth of Being and ye shall then accept it and recognize that it is the same Truth that I sought to teach the children of Israel.

CHAPTER 14

1 And it came to pass, as he went into the house of one of the chief Pharisees, to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him, which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh,

he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

16 Then said he unto him a parable, the meaning of which is as follows: The kingdom of God is the truth about Life, and to eat of the bread of the kingdom, is to gain a demonstrable understanding of the truth about Life, and for all time the invitation is extended to all to come to this feast of Truth and Love.

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

17 To this end the prophets, with their higher under-

standing of Life, bade the leaders of the people to forsake their erring beliefs about life, and strive to gain an understanding of the actual truth about Life, namely, that Mind is the cause of all.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

18 But the leaders and teachers had other theories about Life. The first said, The truth of life is, that matter (ground) is the real basis of life; this I have proved to my own satisfaction.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

19 And another said, The truth about life is that the brain or physical body with its five physical senses (five oxen) is the seat of all volition and power; the truth of this I have proved to my own satisfaction.

20 And another said, I have married a wife, and therefore I cannot come.

20 And another said, The truth about life is that physical intercourse (married a wife) is the basis of all creation, and therefore I cannot agree with your teachings that Mind is cause.

21 So that servant came, and shewed his lord these

things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

21 Therefore, because of these various erring human theories of Life held by these erring leaders and thinkers to be the facts of Being, they cannot arrive at Truth. And it necessarily follows that the truth about Life must first be gained by the so-called common people;—by those whom the intellectual man deems lacking in culture (the poor), the mentally deficient (the maimed), the mentally lame—those deficient in logic (the halt), and the utterly ignorant (the blind).

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

22 And thus it will come to pass that the truth about Life, the actual truth of Being, will first be gained by other than those of the recognized learned class.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

23 The truth of Being, when discovered, will not be accepted freely as the truth at first, even by those who, though lacking culture, are humble, but they will see that their acceptance will be requisite in order to gain surcease from their troubles and diseases.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

24 And those who were first bidden, namely, the leaders and teachers of the people (those who would naturally be expected to discover Truth) will first need to reject all their erring theories about life and begin anew, their knowledge having been incorrect in every detail.

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

26 If any individual would understand my teachings, he must reject and detest the erring belief that father, mother, wife, children and brethren are physical beings, yea, and that his own life is physical, before he can become a true follower of my teaching.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

27 And whosoever desires to attain the perfect ultimate of Being for which I am striving, must abandon and reject the present erring human sense of life as being correct. This you will find a heavy cross, but you will need to understand this if you would follow me.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

34 Understanding, like salt, is a pervading substance and if understanding has lost its power (has become blind belief), wherewith shall understanding be pervaded? It then is like salt which has lost its savour.

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

35 Therefore understanding which is no more than mere belief is good for nothing but to be cast out.

CHAPTER 15

1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

11 And he said, I will give you an illustration of this: the human sense of life seemingly produces two kinds or states of consciousness (two sons), first, true consciousness, and second, erring consciousness.

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

12 The following is the thought of the erring consciousness (the younger): I wish I might indulge myself in every particular and not find it necessary to conform my thought to the facts of Being. The one intelligence, knowing that in many instances experience is the best teacher, does not hinder this selfish thinking.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

13 And the erring consciousness departs even farther from the truth of Being, until at length all sense of Truth is gone.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

14 And when all sense of Truth is lost, there is a famine in that consciousness (there is great lack of harmony, for all is error, discord).

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

15 In this evil condition the erring consciousness, because of self dissatisfaction, is more and more overcome by its own selfishness (the swinish element).

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

16 And because of its acquired habitual selfishness, it envies all humanity and lives only to gratify its own selfishness, and thereby becomes an outcast (and no man gave unto him).

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

17 Having reached the lowest depths of self-inflicted misery, and having learned that it must drink to the dregs its own bitterness (a disappointed life), the erring consciousness recalls to mind its former condition in its fathers house (the true state); it then realizes that is is better to occupy the position of a servant in a home of plenty (Truth) and to conform to the laws of the household (the law of eternal Life), than to be master in a home of poverty (erring human belief).

18 I will arise and go to my father, and will say unto

him, Father, I have sinned against heaven, and before thee.

18 Therefore the erring consciousness realizes that there is nothing to be gained through error, and decides to return to Truth, saying, Truth is harmonious Being, and I was mistaken in my belief that harmony could be gained through error (through discord).

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

19 I have now resolved to think no more at random but to conform all my thoughts to the truth of Being.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

20 Having reached the decision to cast out all erring selfish thought, erring consciousness realizes how far from truth it has wandered, and is fearful that it may not be able to retrace its steps; Truth (the Father) however, is everywhere present, never recognizes error as reality and gives immediate assurance that the mere sensing of Truth is sufficient to destroy all sense of error (and kissed him).

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

21 Erring consciousness, mistakenly thinking that forgiveness by Truth (the Father) is requisite in order to be permitted to re-enter the household of Truth, asks to be forgiven; to Truth, however, there is no error, hence no forgiveness of error, for the retun to Truth (the sensing of Truth) destroys error.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

22 Therefore Truth (the Father) said to his servants (right thoughts), Bring forth the best robe (the wedding garment) the robe of atonement (at-one-ment, the joining together of consciousness and Truth); and put a ring on his hand (the symbol of continuous right thought) and shoes on his feet (and let him be shod with understanding).

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

23 And let him have the fruits of understanding (the fatted calf), perfect peace and harmony (eat and be merry).

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

24 For this consciousness which was dead to Truth (in which Truth was dormant) is now alive to Truth (again senses Truth); this consciousness which tempo-

rarily lost its sense of Truth, has found it, and peace and harmony reign (they began to be merry).

25 Now his elder son was in the field: and as he came and drew night to the house, he heard musick and dancing.

25 Now the elder son (the consciousness which had never erred, and consequently never suffered) drew nigh to the consciousness which had been in error and noted its great peace and joy (music and dancing).

26 And he called one of the servants, and asked what these things meant.

26 And questioned of itself (asked its own thought —the servant) the reason for the great peace and joy of the consciousness which had been freed from its error.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

27 And his own thought told him that the consciousness that had been in error (thy brother) had returned to Truth, hence its great joy and peace,

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

28 And the true consciousness, feeling ignored, was envious of its brother's great joy and peace, and would

not enter into its happiness, but the truth of Being bade him do so.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

29 And true consciousness answered, Lo, these many years I have conformed my thought to the truth of Being and have never transgressed the laws of Life; and yet this gave me no reason for greater joy (a kid) than the usual (my friends).

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

30 And yet when an erring consciousness which has transgressed life's laws, and outraged all right thought, returns to Truth, great joy is evinced by all.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

31 Then the truth of Being saith, Son (right consciousness), thou art in constant possession of all joy and peace because thou hast not transgressed the laws of Life, and possessing all, thou canst desire nothing more.

32 It was meet that we should make merry, and be

glad: for this thy brother was dead, and is alive again; and was lost, and is found.

32 It is only natural that a consciousness which had been in error, and had suffered in proportion to its error, should, upon its return to Truth, feel the joy and peace of harmony more intensely than one who has always enjoyed the fruits of perfect harmony.

CHAPTER 16

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.

8 And the rich man commended the unjust steward for his wisdom in that he had provided for the future; in this respect the children of this world (the worldly wise) show greater wisdom than the blind believing Christian who mistakenly thinks his reward in the hereafter awaits him in the hands of a personal God and that he needs only to die to gain it.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail they may receive you into everlasting habitations.

9 And I say unto you, An investigation of so-called wealth obtained through unrighteousness will prove to you that this does not constitute real riches and I wish to assure you that despite the fact that working righteously, you fail to acquire this wealth, yet because of your righteousness you have gained lasting riches,—eternal Life and harmony.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

10 He that is honest in material wealth (that which is least), will also be honest in spiritual wealth (that which is most): and he that is dishonest in material matters (that which is least), would also be dishonest in spiritual things—the use of spiritual power and understanding (that which is most).

11 If therefore ye have not been faithful in the un-

righteous mammon, who will commit to your trust the true riches?

11 If therefore ye are dishonest in material matters, who would commit to your trust the true riches, the spiritual power and understanding that leads to perfect Being.

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

12 And if ye have not been honest in that which pertains to the human state of existence, how can ye expect to be entrusted with that pertaining to your true state of Being,—the spiritual.

13 No servant can serve two masters; for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

13 No individual can be dishonest in material things, and honest in spiritual things: he must either reject his dishonest material ways and honestly strive for the spiritual, or else he will retain his dishonesty and despise honesty. It is impossible to be honest in spiritual things and at the same time be dishonest in material things.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

14 And the Pharisees also, who were crafty in things pertaining to material things, derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

15 And he said unto them, Ye are they who hypocritically appear just before men, but the natural good within you tells you that ye are dishonest; for material shrewdness and human craftiness, which erring humans think to be wisdom, is detestable in the sight of Truth.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

16 The Mosaic laws and the laws of the prophets ended with John, and henceforth nothing but absolute good and truth is law; and none are exempt.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

17 It is as impossible for you to destroy heaven and earth as it is for you to evade this law.

18 Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 There was a certain rich man, which was clothed

in purple and fine linen, and fared sumptuously every day:

19 I shall give you an illustration of the law. There was a certain rich man who gained his riches through dishonesty and unrighteousness and because of his ill-gotten gain fared sumptuously here on earth.

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

20 And there was a certain honest man, Lazarus by name, who because of his honesty was reduced to beggary and who suffered greatly through the dishonesty of this rich man.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

21 And he begged the rich man to return enough of his own to at least keep him from starving; but the dogs on the street had more compassion than the rich man.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

22 And in due time the beggar died, and was carried by his honest thought (angels) to the heart of honesty

(Truth): the rich man also died, and was buried (held in bondage by his conscience);

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

23 And fearful of punishment (the resultant effect of his evil thoughts and deeds), he became conscience-smitten (was in hell) as he remembered the wrong he did Lazarus (he lift up his eyes); and he was tormented by his fears as he realized that the teaching of Abraham was, that nothing short of strict honesty is right, and that Lazarus had been so.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

24 Yet he thought, If I pray and beseech fervently, the law compelling honesty will surely be set aside for me and I will be allowed to escape at least a portion of my just punishment.

25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

25 But the teaching of Abraham again came to mind and he thought, Woe is me, for I preferred to be dishonest in order to enjoy life while upon earth, and I received according to my mode of thinking; but Laza-

rus chose honesty, though it made him a beggar on earth, for he knew that he would receive his just reward which is his present happiness, while I am in torment.

26 And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

26 Neither will it avail to plead for forgiveness, for I had the choice (the judgment) in my own hands and I chose dishonesty, thereby sentencing myself to the consequent punishment. Lazarus also had the choice (the judgment) in his own hands and chose to be honest, regardless of the temporary suffering this might entail, for he knew that for this honest living blessings would be bestowed upon him for all eternity. I now understand that the Law of Justice is a fixed fact, and none can change it.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

27 Then he thought, I would that all the people were aware as I now am of the certainty of punishment for evil thought and deeds. Truth should send someone to teach them this fact.

28 For I have five brethren: that he may testify unto them, lest they also come into this place of torment.

28 For they deal dishonestly through all the five senses, namely, seeing, hearing, feeling, tasting and smelling (five brethren).

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

29 Truth (honesty) saith unto him, I have sent them Moses and the prophets but they would not hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

30 And the rich man said, I know they have had Moses and the prophets: but if one who had experienced so-called death were to return, they would change their evil way of thinking (repent).

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

31 And Truth (honesty) saith, If they hear not Moses and the prophets, it is doubtful if they can be persuaded to cease their evil ways even when he who shall demonstrate over death, has accomplished it.

CHAPTER 17

1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

1 Then said he unto the disciples, It is impossible but that wrong thought and wrong teaching will come: for as reasoning beings it necessarily follows that in the search for Truth erring concepts will be formed and erring thought indulged; but woe unto that individual through whom these erring concepts or teachings come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

2 For whosoever shall cause one who is ready and receptive of my teaching to think wrongly or differently, shall be dragged down by his own erring belief, and this erring belief will retard his progress more effectually than would a millstone about his neck hold his body beneath the water.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
4 And if he trespass against thee seven times in a

day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

6 And the Lord said, If ye have the same faith that a mustard seed has in itself, namely, faith that it will grow to maturity, ye shall command and your faith in your command shall bring it to pass.

7 But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat?

7 Your thought is your servant and will do all things for you, providing all requisite conditions are met.

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

8 And the most necessary condition is, faith in this servant,—that it will do as it is commanded.

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

9 Neither is it necessary to thank this servant, for

it is doing only its natural duty, but it is absolutely necessary to have full faith that it will do that which it is commanded.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

10 So likewise ye, when ye use your thought (your servant) for your own selfish ends only, are entitled to no further reward, for ye did that only which ye thought your duty, and nothing at all for love.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up their voices and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went they were cleansed.

14 And when he saw them, he said unto them, Go show yourselves unto the priests. This he did to test their faith. And it came to pass that, as they went, Jesus directed Truth (true thought) to their consciousness to cleanse their mentalities of their moral and material error, knowing erring thought would be cast out of each consciousness which accepted this truth,

and the body (the embodiment of consciousness) would show forth the change.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

15 And one of them accepted and understood the truth of Being mentally sent to him by Jesus,—that to cleanse the consciousness of erring belief is to heal (make whole) the body. This understanding was at once externalized in his body and as he realized his healing he turned back and with a loud voice proclaimed the all-power of Mind.

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

16 Having rejected as error all of his own personal beliefs (fell down on his face), he accepted the understanding of Jesus as Truth (at his feet), and asked to be taught (giving him thanks), for he was one quick to observe and understand (he was a Samaritan).

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

17 And Jesus said, Were there not ten of you? I did for all what I did for you. What about the other nine?

18 There are not found that returned to give glory to God, save this stranger.

Footnote—Samaria means, watch height or look-out.

18 It is apparent that they had no faith in Truth, no faith in the power of Mind to make whole.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

19 Nevertheless, thou didst accept Truth, so go thy way, for thy faith in the power of Mind to cleanse and heal hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God is not a thing that ye can see with the so-called physical eye.

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

21 Nor yet is it a place for, behold, the kingdom of God is the truth of Being consciously understood.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

22 After I am risen, the days will come when ye and your erring beliefs will again hope to see the Christ embodied as ye see him now,—but ye shall not see him.

23 And they shall say to you, See here; or, see there; go not after them, nor follow them.

23 And they shall say, He is here, come and see him, or, He is there, go and see him: but believe them not, for the Christ is the true concept of Being within your own consciousness and cannot be seen with the physical eye.

24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

24 The Christ, the true concept of Being (true Reason) is eternally and everywhere present, and, like the lightning flash, is instantaneous and its reflection is universal; so also does the true concept (the Christ) appear in the human consciousness, and is instantaneously reflected as understanding.

25 But first must he suffer many things, and be rejected of this generation.

25 But before this Truth is understood, Truth will be made to suffer many distortions, and will be rejected by this generation of erring believers.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

26 In the days of Noe, the flood of erring human belief increased so gradually as to be almost undetected

and finally drowned all understanding of the truth of Being; likewise, almost unperceived, the true concept, the Christ, the truth of Being (true Reason) will again come to consciousness and be understood.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

27 As in the days preceding the engulfing of understanding through erring human belief, the people were so fully occupied in eating and drinking, in marrying and giving in marriage that the actuality of Being, namely, the unfoldment of the individual consciousness to its natural perfection was gradually forgotten, until Noe and his immediate family alone retained this understanding of Life's ultimate.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

28 Likewise also was it in the days of Lot; the people were so concerned with eating, drinking, buying and selling that they gradually forgot the truth of Being (individual unfoldment to perfection), Lot alone retaining his understanding of the truth of Life.

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

29 And after vainly attempting to influence them to change their thoughts and ways, Lot left the people to their fate and they were destroyed by their own erring beliefs.

30 Even thus shall it be in the day when the Son of man is revealed.

30 And as the true concept of Being disappeared from the consciousness of humanity until forgotten by all excepting one individual; so in like manner shall it reappear, first through the understanding of one, and gradually that of all mankind.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

31 And in that day he who is exalted in faith, let him not lose this faith and return to human doubting: neither let him who is diligently striving for the true understanding return to his old beliefs.

32 Remember Lot's wife.

32 Remember Lot's wife who, resolving to follow Truth, later remained obdurate and returned to her erring human belief, and therefore failed to obtain the truth of Being.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

33 For whosoever shall strive to retain his erring physical sense of life, shall lose this life; and whosoever shall surrender his physical sense for the true concept of Life, shall find Life to be eternal.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

34 I tell you in the time of the reappearing of the true concept (the true teaching), there shall be two men in one bed; one shall gain the true concept, and the other shall not be able to grasp it.

35 Two women shall be grinding together; the one shall be taken, the other left.

35 Two women shall be working side by side in this field of endeavor; one shall gain the true concept, and the other shall not be able to grasp it.

36 Two men shall be in the field; the one shall be taken, and the other left.

36 Two individuals, both careful reasoners, may be working side by side; one shall get the understanding, the other shall not obtain it, because one may be reasoning from the true viewpoint that all is Mind, and the other from the erring viewpoint that all is matter.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

CHAPTER 18

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

1 And he illustrated to them through a parable that we should not cease our right thinking on any subject until the object is obtained.

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

2 Saying, there was in a certain city a judge which feared neither future punishment nor regarded public opinion.

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

3 In this same city there lived a widow and she came to him with a grievance, saying, punish those who have wronged me.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

4 But the judge said, No, I will not interfere. But

the woman kept coming to him and at last he said, though I fear not future punishment nor the public opinion, I will do the bidding of this widow,

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

5 Because this widow will continue to come and trouble me until I do, and so I will need to do this to have peace for myself.

6 And the Lord said, Hear what the unjust judge saith.

6 And Jesus continued, if this unjust judge can be made to do right because of persistent importuning,

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

7 Is it not reasonable to suppose that the supreme and right Judge, Mind, will respond and help you because of your persistent right thought.

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

8 I tell you that you will positively get results from persistent application of right thought to your problems. Nevertheless even though this be true and is taught, yet few indeed will have faith in right thought.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

9 And there were some who would not accept his teaching, because they believed the accepted theological theory of the personality of God, and these in their blind religious view, condemned those who understood that the true Cause is Mind. And to enlighten them further he spake this parable unto them:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

10 Two individuals went to pray; one believed God to be a person and heaven beyond the blue vault of the sky. The other understood that the kingdom is within (that the Cause is within consciousness).

11 The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican:

11 The one who believed God to be a person went to a temple and publicly prayed aloud, apparently to be heard of God but in reality to be heard of men. He spoke as one personality to another, and as though God were not all knowing, and, his words giving the impression that commendation is desired by God for his good deeds, said, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this atheist (publican) who does not believe in a personal God.

12 I fast twice in the week, I give tithes of all that I possess.

12 I carefully observe all the religious laws of my church and am liberal in my donations to support this church.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

13 And the so-called unbeliever (the publican) went into silent thought and looked not far off into the heavens for his God, neither could one observing him tell that he was praying. But with great depth of feeling and a true desire within his heart, he thought: I desire and am convinced that the one intelligence will so unfold Truth and Love in my consciousness that henceforth I will not depart from the true path to perfect Being.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

14 I tell you the desire of this individual will be fulfilled and he will be blessed thereby; the other individual who prayed to be heard of men and not of God, received the only blessing possible as the result of such prayer,—the praise of those before whom he prayed. Those who mistakenly worship a personal God, will in distress call upon him for aid, and as their appeal is

made to a deity whose identity is purely mythical, their most fervent prayer meets only disappointment. Those who believe God to be person and they, themselves, images of this personal deity, are thereby abased; those, however, who awake to the truth of Being that Mind is God and that all being is Spirit, thereby exalt themselves.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

16 But Jesus said, Permit the little children to come unto me, for they are more susceptible to the teaching of Truth, than their parents with their erring human convictions.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

17 Verily I say unto you, Whosoever shall not accept my teaching with the trustfulness and teachableness of the child mind, shall not be able to understand it.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

19 And Jesus said unto him, Why callest thou me good? Good is synonymous with God, and God is perfect Being, and I have not yet attained the complete ultimate of Being, or God state.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

20 Thou knowest the commandments (Jesus used the scriptural code, according to which the following is the spiritual or actual meaning): Thou shalt not adulterate the truth of Being with thy erring human beliefs. Thou shalt not mistakenly believe that Life is destructible, for Life is God. Thou shalt not erringly give power to anything but Mind, for to do so is to mistakenly attribute the power of Mind to things that have no power. Thou shalt not admit that evil is real or has power, lest the body which is the embodiment of consciousness, express or bear witness to this falsity. Do not allow thyself to be defrauded into believing that effect is cause,—acknowledge Mind only as Cause and Creator.

21 And he said, All these have I kept from my youth up.

21 The young man took the words of Jesus literally and answered, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

22 Jesus said unto him, One thing thou lackest: cast out the belief that earthly possessions are real treasures, and this is accomplished by gaining an understanding of Truth; then teach Truth to those who are ready to be taught and by so doing thou wilt acquire a demonstrable understanding of Life. The only thing that thou canst take from this to the higher plane is thy understanding of Life, and this very understanding is the true treasure of heaven. Thou canst accomplish all this by following my teaching.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

24 And when Jesus saw that he was very sorrowful, he said, It is almost an impossibility for those who have riches to gain the ultimate of Being.

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25 For it is easier for a camel to go through a needle's eye than for a rich man to gain the ultimate of Being.

26 And they that heard it said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

27 And Jesus looking upon them said, According to the erring human sense of things, the illustration would seem to exclude practically every one, but according to metaphysics, it is correct. The rich man leans or depends upon his riches, mistakenly thinking that earthly possessions are power. The only way, however, to gain the perfect ultimate of Being is to acquire an understanding of Truth and rely solely upon this understanding.

28 Then Peter said, Lo, we have left all, and followed thee.

28 Then Peter said, Lo, we have left all, and followed thee,—now what shall be our reward?

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

29 And he said unto them, Verily I say unto you, There is no man that has left house, or parents, or brethren, or wife, or children, for my teaching and actually understands it,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

30 Who shall not receive manifold more of this world's goods in this present time, and also the demonstrable understanding that Life is eternal.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

34 But they did not understand that he spoke to them of his crucifixion and demonstration over death.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side, begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER 19

1 And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

2 And behold, there was a man named Zacchæus which was the chief among the so-called unbelievers (the publicans), and he was rich.

3 And he sought to see Jesus, who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down, for to day I must abide at thy house.

6 And he made haste, and came down; and received him joyfully.

7 And when they saw it, they all murmured, saying,, That he was gone to be guest with a man that is a sinner.

7 And when the Jews saw that Jesus had gone to be the guest of a so-called unbeliever (a publican), they murmured.

8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods, I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

8. And Zacchaeus said unto Jesus, It is true that my belief is not that of the Jews but this I do: I give the half of my goods to the poor; and if I have taken any thing from any man erringly, I restore to him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

9 And Jesus said unto him, Salvation is for you and yours as well as for them, for all are of the seed of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

10 And my mission is to teach the true concept of Being to all those who have lost it.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

11 Jesus realized that they had misinterpreted his words and that they expected the kingdom of God to appear at once, and to disabuse their thought he spake a parable unto them.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

12 The meaning of the parable is as follows: The kingdom of God is the gaining of the true concept of Life and I will illustrate in parable how this true understanding may be gained.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

13 Understanding and the individual consciousness may be likened to an employer and his servants, and I will assume that the employer, before departing to a far country, gave of his wealth (understanding) to his servants and told them to make use of it until his return.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

14 But in human consciousness, there dwell many erring human beliefs (citizens), and they oppose the reign of understanding in consciousness.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

15 And upon his return he called his servants to him and asked them what they had gained through the use of the money. The money that he gave them represented the percentage of true understanding of Life possessed by each individual consciousness.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

16 Then came the first, saying, Lord, the understanding that thou gavest me I have used and it has gained ten fold.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

17 And he said unto him, Thou hast done well and because of thy diligence, thou shalt retain as thine own the ten fold understanding that thou hast gained.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

18 And the second came, saying, Lord, the understanding that thou gavest me I have used and it has gained five fold.

19 And he said likewise to him, Be thou also over five cities.

19 And he said likewise to him, Thou hast done well

and because of thy diligence thou shalt retain as thine own the five fold understanding that thou hast gained.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

20 And another came, saying, Lord (understanding), behold, here is the understanding which thou gavest me, I have kept it carefully hidden.

21 For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

21 For I feared to use it lest I lose it although I knew that understanding is unlike material things in that it multiplies itself by usage instead of depreciating as material things do.

22 And he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

22 And understanding saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that understanding gains by usage or application.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

23 Why then didst thou not put it to use, so that at my coming thou mightest have the understanding that I gave thee and also that which thou hadst gained by its usage?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

24 And understanding said unto him, It is a law of Life that the individual who does not use the little understanding he has, loses even this little because of disuse; while he who uses it constantly gains constantly by his own right use or right application; therefore the little understanding you had, you have lost through disuse, and he with much understanding will gain still more through observing your experience.

25 (And they said unto him, Lord, he hath ten pounds.)

25 And they say unto him, Lord, he already has the most, why give to him more?

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

26 For I say unto you that to every one that hath a little understanding of Life and uses it, more shall be revealed; but he who hath no understanding has something which be believes to be understanding, namely, human belief, and this shall be taken from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

27 And understanding said, Bring hither (uncover) the erring human beliefs that are hid in human consciousness, and which oppose the government of consciousness by understanding; and with the greater understanding that ye have gained destroy them (expose their unreality).

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you, in the which, at your entering, ye shall find a colt tied, whereon yet never man sat; loose him, and bring him hither.

30 This was done to demonstrate that the faculties of Mind, namely, knowing and seeing, are not limited by distance; and the disciples found things as Jesus said.

31 And if any man ask you, why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

33 Here again the Master demonstrated the far-reaching power of right consciousness, in that he gained the consent of the owner metaphysically.

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

38 Saying, Blessed be the understanding of the true concept of Being, which has demonstrated that peace and harmony are the real of Life, and which exalts the individual consciousness as the highest state of Life.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

39 And some of the Pharisees from among the multitude said unto him, Master, bid your disciples cease from crying these falsehoods.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

40 And he answered and said unto them, I tell you that which my disciples cry is so self-evidently true, although ye Pharisees wilfully refuse to admit it, that if I stopped them, the least intelligent of those walking your streets would cry out this Truth.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

42 Saying, O ye Israelites, if ye had not neglected and forgotten the truth about Life, or if ye had accepted the Truth even in this day, the peace which is rightfully yours, ye would have; but because of your false teachings, the truth about Life is hid from your apprehension.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief

priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER 20.

1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders.

2 And spake unto him, saying. Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

2 And spake unto him, saying, Tell us, what is the power by which thou dost thy works, and where didst thou obtain it?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

3 Jesus, not wishing to instruct the evil minded, and still not wishing it to appear that he was unwilling to answer them, asked a question which he knew they dared not answer, saying, I will also ask you a question, and if you will give me the answer I will tell you how to obtain the power that I possess.

4 The baptism of John, was it from heaven, or of men?

4 The baptismal rite instituted by John (significant

of the purification of the individual consciousness),—was it of God or was it the mere subterfuge of a designing man?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

5 And they reasoned with themselves saying, If we shall say from God; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

6 But and if we say, It was the work of a crafty and designing man; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

7 And they answered Jesus, and said, We can not tell.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

8 And Jesus said unto them, Neither tell I you what the power is that enables me to do these mighty works.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

9 Then began he to speak saying, I will tell you a parable which may help to enlighten you. We will liken the perfect ultimate of Being to a man who owned a vineyard. The owner going away let it out to husbandmen, leaving the management entirely in their hands. This vineyard typifies a perfect world, and the husbandmen typify the human race in charge of this perfect world.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.

10 And when the time of fruition drew near, the owner sent his servant to receive the fruit. The fruit was the perfection or perfect unfoldment of each individual consciousness, and the servant of the owner typifies one of the prophets of old who had unfolded to a greater degree than the average individual and was one of the way-showers to self-perfection. But humankind, instead of following after the teachings of the prophet, beat and killed him.

11 And again he sent another servant; and they beat him also, and cast hi mout.

11 At a later period another prophet appeared, but humanity did likewise to this prophet.

12 And again he sent a third: and they wounded him also, and cast him out.

12 And then a third prophet came and he was treated the same as the others.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him, when they see him.

13 And last of all there came one who had the full and complete right concept of Life, the very Intelligence individualized (the heir of Intelligence); and the hope was that blind and believing humanity would surely recognize in his teachings the very Truth, and would give heed to him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

14 But when the worldly leaders saw the effect of the Truth that was being taught to the people, they said, This teaching is no doubt right, but it is almost directly opposed to that which we have taught as Truth. If we do not kill this teacher, our influence over the people will be destroyed, therefore let us kill him and again regain our control of the masses.

15 So they cast him out of the vineyard, and killed

him. What therefore shall the lord of the vineyard do unto them?

15 And they caught the teacher of all Truth and killed him and blotted out his teaching from the minds of the people. Now I ask you, What do you suppose the owner of that vineyard (changeless justice) will do to these husbandmen when the time of judgment comes?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

16 Their just retribution will be that they will suffer and die in their erring beliefs and the true concept of Life will be given to another nation. And when they heard it they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

17 And Jesus said unto them, What is the meaning then of this that is written in the Scriptures, "The stone which the builders rejected, the same is become the head of the corner"? The meaning of the statement to which Jesus referred is that the actual principle or basis by which Life's problem must be solved was rejected by the race of people whose ancestors had discovered it because considered of no value in solving Life's problem, but that it would be re-discovered by

another nation and become the keystone to perfect Being.

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

18 And whosoever shall stumble in thought because of this basis or principle (reject it), shall lose the perfect way. But this principle, understood and applied, will grind to powder all previous erring beliefs of life and he shall understand that Life is eternal.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

25 And he said unto them, Render therefore unto

Caesar the things which be Caesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

27 Then came to him certain of the Sadducees which taught and believed the non-existence of a hereafter, but that life ends with the grave; and they asked Jesus a question.

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

34 And Jesus answering said unto them, In this preparatory or infantile state of life they marry and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage;

35 But they which shall obtain the understanding of the truth of Being gain a higher and purer state of consciousness, and therefore need no human marriage laws to guide and control their passion, for they have become purely mental beings and thereafter conception will be purely mental.

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

36 Neither can they be overcome by so-called death: for they will understand that they are purely mental beings (children of Mind) and are one with Life eternal, having been resurrected from the erring human sense of life through the attainment of an understanding of the truth of Life.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

37 That there is no death and that the grave does not mark the close of life, as you Sadducees teach and believe, even Moses showed at the bush when he said, The Lord is the God of Abraham and the God of Isaac and the God of Jacob. Thus Moses taught that life was continuous.

38 For he is not a God of the dead, but of the living: for all live unto him.

38 For the true God is not a God of the dead, but of the living.

39 Then certain of the scribes answering said, Master, thou hast well said.

39 Then certain of the Pharisees whose teaching was opposed to that of the Sadducees said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

40 And after that the Sadducees durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son?

41 And he said unto the Pharisees, Ye are in equal error in certain beliefs. How is it that ye teach that the Christ is a true descendant of David? If this were true, would he not be a physical being?

42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand.

42 And David's own words refute this, for here are

his words: The Master or Savior said unto my Master or Savior, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

44 If David therefore himself calleth him his Savior, how then could he be his son or a physical being destined to appear at a future time?

45 Then in the audience of all the people he said unto his disciples,

45 Then in the presence of the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

46 Beware of the scribes whose material garb is worn ostentatiously, and who desire public acclaim, and to be considered leaders of their particular sects, and who demand the chief rooms at feasts:

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

47 But in secret with craftiness possess they widows' houses, and for outward show make long prayers publicly: the same shall receive greater damnation.

CHAPTER 21

1 And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

5 Some called his attention to their beautiful church edifice and he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

6 As for churches, the day will come when all religious church belief will cease and they will no longer be considered stepping stones to heaven.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

7 And they asked, What will be the signs that will tell us when this will occur?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

8 And he said, Take heed that ye be not deceived: for many new teachings shall be brought forth and heralded as Truth, but be not deceived thereby. Those also who teach that the end of the world is near, follow them not.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

9 But ye shall hear of wordy wars, disagreements as to the actual meaning underlying my teaching and also rumors of dissension, but be not troubled: for all these things must come before the true understanding is gained and harmony reigns.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

10 For the followers of one leader shall contend against the following of others, and the leaders themselves shall be at enmity with each other as to what is Truth, and there shall be a great lack of understanding.

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

11 There shall also occur open ruptures among the students of Truth concerning many questions, and much wrong or mal-practice will be indulged. All these things will tend to destroy the human sense of a personal God: and sorrow will arise from the discovery that there is no Truth in the general theory of materiality, and that it must be renounced before harmony can be gained.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

12 But before all these things come to pass they shall lay hands on you, for your renunciation of all erring, man-made creeds and doctrines shall subject you to the hatred of the rulers, and ye shall be sorely afflicted because of your adherence to my teachings.

13 And it shall turn to you for a testimony.

13 And this very persecution to which they subject you is proof that you teach Truth.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

14 Therefore do not permit fear and worry to confuse your mentality as to what ye shall answer them.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

15 For your reason and right thought, being based upon actual understanding, will direct you correctly as to what to say or do: for your speech is no longer the result of the human misconception of brain-thinking, but you are impelled to speak with intelligence by the understanding of Life that you possess, and none will be able to gainsay or resist your logic.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

16 And the brother who does not accept or understand this new and true teaching, but regards it as heresy, and contrary to the teachings of the prophets, shall deliver up even unto death the brother who does accept and understand this teaching: and likewise the parent shall deliver up his child and the children their parents for the same cause, thinking in their blind religious faith that they are doing God a service by so doing.

17 And ye shall be hated of all men for my name's sake.

17 And ye shall be hated most of all because of your teachings and understanding.

18 But there shall not an hair of your head perish.

18 But the understanding that ye gain they can neither take from you nor destroy.

19 In your patience possess ye your souls.

19 And in your persistent and patient application of this understanding of Being to Life's problems, ye shall gain the perfect ultimate of Being.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

20 And when ye shall see the peace of mind of the multitudes destroyed by erring human mental power (mesmerism, hypnotism), then ye shall know that the time of desolation is nigh and then shall come the beginning of the end.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

21 Then let them which are in Judæa (the wilderness of erring human belief) have exalted faith in God, Mind, and let them which are in the midst of it (believe in mal-practice) cast this erring belief out of conscious-

ness, and let not them who are free from this belief, return in doubt again thereunto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

22 For these be the days of the complete destruction of all so-called material things by their restoration to their perfect or spiritual state.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

23 But difficult indeed will it be for those who have just a little understanding of the true concept of Life, to retain it: and trying indeed to those who teach Truth in those days of erring mental power.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

24 And many shall fall into the error of believing in mental mal-practice and shall be deceived into believing that evil mentality has power: and the peace of mind of the world shall for the time being be disturbed and this will continue until mental mal-practice is overcome by the actual understanding that evil thought has no power, and that right thought is the only power, and then will end the belief that evil or matter has power.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

25 Those who attain this right understanding of Life will be able to interpret the metaphysical light (meaning) symbolized forth by the sun, moon and stars—the objective universe—(Mind, reflection and thought). The bringing forth of the new and right teaching will bring dismay and distress to the inhabitants of the earth who yet cling to the personal God belief, and there will be much religious discussion and dissension, (the sea and the waves roaring).

26 Men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

26 Men's hearts shall fail them from fear and superstition through their failure to understand the objectified sign of the awakening of the individual consciousness to the truth of Being; then also the human belief that heaven is a locality ruled by a personal God before whom human beings must appear to be judged on the judgment-day, shall be despoiled of its power to make drifters of human beings, instead of delvers after Truth, as they should be.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

27 And then shall the human consciousness grasp the

true thought of Life (the true concept of Being) as the only way to eternal harmony (heaven); and as human beings relinquish their belief in the reality of matter, in like proportion shall they perceive the true concept of Being, at first not clearly because of mental beclouding by previous beliefs, but as harmony is seen as the fact of Being, understanding, which is power, shall become greater and there shall be great rejoicing.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

28 And when understanding has superseded belief, right thought shall be exalted, and the redemption from erring belief draw nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

31 So likewise ye, when ye see these things come to pass of which I have spoken, ye shall know that the end of the reign of erring human belief is nigh and the kingdom of Truth at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

32 Verily I say unto you, that this generation of believers cannot pass away in any other way than to be superseded by understanders.

33 Heaven and earth shall pass away: but my words shall not pass away.

33 The present erring human sense of heaven and earth shall surely pass away: then shall it be seen that my words are Truth.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

34 And take heed to yourselves, lest at any time your consciousness be so filled with erring religious zeal and your reason fogged with church creeds and other erring beliefs, that when the truth of Being is presented, ye will not be able to recognize it as Truth, neither ready to accept it.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

35 So foreign to the generally accepted human belief about life is the truth about Life, that when the Truth is presented for acceptance, ye will reject it as error, and will consider it an effort of the unprincipled and unbelieving non-christian to ensnare you.

36 Watch ye therefore, and pray always, that ye

may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

36 Watch ye therefore, and carefully reason and meditate upon all that is brought to your attention, that you may detect all erring teachings, and be able to reconcile your reason (stand) to the true concept of Being when it is presented to your consciousness.

37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER 22

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, with desire I have desired to eat this passover with you before I suffer:

15 And he said unto them, Long have I desired to eat this passover with you: for the feast of the passover is the symbolical yearly memoriam of the day set by the true followers of the eating of unleavened bread (the explaining of the unveiled truth of Being to the true followers).

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

16 And I say unto you, I will not again partake of this feast with you until its significance be understood, that is, until the unveiled truth of Being be grasped and the understanding gained that Mind is God and the Cause of all.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

17 And he gave to his disciples the meaning of this feast of the unveiled Truth, explaining the significance of the cup, saying, The cup is the symbol of holy inspiration or right desire, Love, and I bid you all to

have this holy inspiration ever with you in your future work.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

18 I wish also to say to you that I will not again seek to inspire you with the necessary love and right desire until after I have fully demonstrated to you the non-existence of death and the eternality of Life.

19 And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

19 And he took bread (the so-called staff of life which is the symbol of the true staff of life,—right thought) and brake it (Breaking of the bread signified the act of explaining of what true thought consists). He bade his disciples to eat (assimilate) all true and good thought, for said he, "This is my body" (this is my understanding of Life,—that it consists of all good and true thought). Explain it to others, in continuance of my teachings.

20 Likewise, also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

20 Likewise also the cup after supper, saying, This cup symbolizes holy inspiration and great love, and these I have for all mankind; it is these which constantly inspire me in my endeavor to demonstrate the truth

of Being and I shall continue in my efforts until the complete demonstration is made, even though so doing entails my crucifixion; for it is my desire to prove the truth that death is merely a belief or self-deception and that the eternality of Life is Fact, in so public a manner that such proof cannot be denied.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

22 I go now to fulfill the balance of the Scriptures relating to the teacher of the true concept, namely, that which foretells my betrayal and crucifixion, but sorry indeed will he be who betrays me! It would have been far better for mankind if this portion of the Scriptures had never been thought of (born) to be fulfilled with sorrow later; however it is so included, and it is now necessary that it be fulfilled and the betrayer is at hand.

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

25 And Jesus said unto them, Ye imagine that heaven is governed as the Gentiles govern their country, that

is, ye imagine that their lords and those who are great, exercise authority over the others.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

26 But heaven (the metaphysical state) is not conducted on this basis but it is just the reverse.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

27 For instance, which is greater, he that receiveth understanding (sitteth) or he that giveth understanding (serveth)? According to human belief he that sitteth but I am among you as he that serveth. And as I have given you understanding (served you metaphysically) so also are ye to give understanding to others (serve the multitudes).

28 Ye are they which have continued with me in my temptations.

28 Ye have I continually tested and tried (my temptations) to see if ye were fitted to receive the perfect understanding of Being and the all-mighty power that this understanding gives.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

29 And I have given you the understanding of Life, precisely as the one intelligence hath unfolded it to me in my consciousness.

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

30 That ye might teach and explain it to others the same as I taught and explained it to you; ye are to teach it to all, choosing your words with care when speaking to those knowing nothing of the metaphysical, who might abuse the power a knowledge of the truth conveys, and speaking openly to the true metaphysicians (Israelites) according to your best judgment.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

31 And the Lord said, Simon, Simon, behold, many times the devil of doubt has entered into your heart and often it is not easy for you to decide whether to continue with me or reject my teachings.

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

32 But I worked for thee mentally and helped thee to destroy thy doubt and to remain faithful: and when thou hast gained complete understanding (art con-

verted) thou in turn with thy understanding, shouldst help sustain the faith of thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise, his scrip and he that hath no sword, let him sell his garment, and buy one.

36 Then said he unto them, But now he that hath a purse, let him take it and likewise his money; and he that hath no power of understanding, let him banish his erring human doubt at once, for he will require all his right thought with which to defend himself.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

37 For I say unto you, that all things that were written concerning me must be accomplished in me, and it is written, "he was reckoned among the transgressors"; this will now come to pass for the things written concerning me are drawing to an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

38 And they said, Lord, behold, we are equipped with the two swords of Life, Truth and Love. And he said unto them, These will be found sufficient for all occasions.

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

40 And when he was at the place, he said unto them, Enter into silent meditation and endeavor to be receptive to Truth.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

41 And he withdrew from them about a stone's cast and entered into deep thought, striving if possible through silent mental power to give the disciples a complete understanding as to the unreality of so-called death without the necessity of himself passing through the transition called death.

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

43 It was not fear which prompted Jesus in his mental effort to avert the ordeal which had been foretold in the Scriptures. In his earnest desire to benefit humanity, he longed to prolong his stay upon the human plane in order to accomplish more good, but if all mental effort to enlighten his disciples as to the eternality of Life proved futile and the fulfilment of the Scriptures was inevitable, he was prepared to face the ignominy of public death in order to complete his demonstration.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

44 His mental wrestling (agony) with the error in their mentalities was intense as he strove to give them the understanding of the unreality of death; so great was this mental effort as to be manifested in his physical body in great drops of perspiration, like blood, falling to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

45 And at the close of his mental effort, he went to the disciples to ascertain the result; but found that their erring human belief in the reality of matter, self-mesmerism, (found them asleep) had proved an obstacle to the Truth he had endeavored to communicate to them mentally.

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

46 And he said unto them, Have ye not awakened to the truth of Being? Elevate your thought (rise) above the erring physical concept of life and reason carefully (pray) or ye will never gain Truth.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER 23

1 And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king

3 And Pilate asked him, saying, Art thou the King of the Jews? and he answered him, and said, Thou sayest it.

3 And Pilate asked him, saying, Art thou the king of the metaphysicians (Jews)? And he answered him and said, Yes.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching, throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because

he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people.

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why what

evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, This is the king of the Jews.

38 And the following superscription written in Greek and Latin and Hebrew was placed at the top of the cross, THIS IS THE KING OF THE METAPHYSICIANS.

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

43 Jesus said unto him, Verily I say unto thee, today shalt thou be in the realm of pure thought (the mental realm).

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

46 And when Jesus had fully understood the nonexistence of matter, he said, Intelligence, Truth, hath now unfolded within my consciousness to complete understanding, and all erring material sense within has been cast out.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just;

51 (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.

CHAPTER 24

1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

4 And they were much disturbed and perplexed as to what had occurred. A moment later two statements (men in shining garments) that Jesus had previously made to them, and which they had not understood, came to their thought, and they realized that what had taken place was the fulfillment of these statements, and they now understood them.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

5 And they were ashamed that owing to their density of thought (bowed down their faces to the earth) they

had not been able to understand the statement, "Ye shall seek the living among the dead."

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

6 They were now convinced that Jesus had reanimated his body, and that he had made the demonstration over so-called death as he promised when yet they were in Galilee.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

7 And they recalled his words, "the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

8 And they remembered his words.

8 And now they understood the meaning of his words.

9 And returned from the sepulchre, and told all these things unto the eleven,, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre: and stooping down, he beheld the linen clothes laid

by themselves, and departed, wondering in himself at that which was come to pass.

13 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these, that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

25 Then he said unto them, Why are ye slow to believe and understand what the prophets have spoken?

26 Ought not Christ to have suffered these things, and to enter into his glory?

26 Did they not prophesy that Jesus would suffer many things before the perfect ultimate of Being would be revealed and understood?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

27 And beginning with the prophesies of Moses, and following with those of the later prophets, Jesus called to their thought all that had been foretold concerning him.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them,

he took bread, and blessed it, and brake, and gave to them.

30 And it came to pass as he sat at meat with them he took bread (the so-called staff of Life which is the symbol of the true staff of Life,—right thought) and blessed it and brake, the same as on the former occasion.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

31 And through his explanation of right thought they realized that it was Jesus who was with them; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Be not afraid,

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

37 But they were terrified and affrighted and supposed that they had seen a ghost.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

38 And he said unto them, Why are ye fearful? And why do doubts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have.

39 Behold my hands and my feet and the injuries inflicted by the nails when they crucified me; this should prove that I am Jesus; handle me and see that I am flesh; for a ghost hath not flesh and blood as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

40 And when he had thus spoken, he showed them his mutilated hands and feet to convince them.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

41 And yet they found it difficult to believe because

of their great joy and wonderment, therefore to convince them he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.
43 And he took it, and did eat before them.

43 And he took it and did eat it before them to further prove to them that he was in the flesh, and they were convinced.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

44 And he said unto them, Remember I told you that all the prophecies of Moses and the other prophets concerning me, would be fulfilled; that my teachings would be rejected; that I would be put to death, and that the erring human belief in so-called death would be overcome.

45 Then opened he their understanding, that they might understand the scriptures.

45 Then opened he their understanding (gave them the secret code with which the Scriptures had been veiled) that they might understand the Scriptures.

46 And said unto them, Thus it is written, and thus

it behooved Christ to suffer, and to rise from the dead the third day:

46 And he said unto them, Thus it was written and it was consequently necessary to fulfill these prophecies.

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

47 So that all might know that I am the long looked for Messiah and that my teaching, understood, will heal and save; and that my teaching was to begin at Jerusalem and extend throughout all nations.

48 And ye are witnesses of these things.

48 And ye have witnessed the fulfillment of these things.

49 And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

49 And, behold, I promise that you will gain the understanding of the one intelligence: but do not go your separate ways as yet, but reason and meditate among yourselves until ye gain an understanding of all that I have told you; this understanding, when gained, is the same almighty power possessed by me.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

50 And he led them out as far as to Bethany, or Bethabara (the place of dates—the place of the ford—over the Jordan), and then he explained Life to them from the cradle to the transition, then lifted up his thought (exalted himself),

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

51 And as he did this, he consciously made the transition to the higher, purer state of Mind.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

ST. JOHN

CHAPTER 1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

1 Inherently and always, right thought (true Reason) was, and inheres within perfect understanding, Mind, and right thought (true Reason) is Mind.

2 The same was in the beginning with God.

2 Right thought (true Reason) is co-eternal with perfect understanding, Mind.

3 All things were made by him: and without him was not anything made that was made.

3 All things were made by and through right thought (intelligence); and all things whatsoever (that seem to appear) that were not made by right thought are not real or true but are the product of erring imagination or fancy and are temporal or destructible.

4 In him was life: and the life was the light of men.

4 True Reason is true consciousness, life; and true consciousness is the real life of every individual being,

5 And the light shineth in darkness; and the darkness comprehended it not.

5 And this true Reason or truth of Life is ever present, but in his ignorance the individual does not comprehend it, for the ignorance, superstition, and the belief of humankind obscure it from conscious view.

6 There was a man sent from God, whose name was John.

6 There was an individual evolved through understanding, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

7 His life work on this plane of existence, was to call the people's attention to the great fact that the actual understanding of Being had been uncovered and that it would be exhibited and demonstrated to them.

8 He was not that Light, but was sent to bear witness of that Light.

8 John was not the mental Being who possessed this perfect understanding, but he was sent to announce to a waiting world the coming of the perfect understanding.

9 That was the true Light, which lighteth every man that cometh into the world.

9 Which understanding was the true consciousness or conscious truth, that all inherently possessed.

10 He was in the world, and the world was made by him, and the world knew him not.

10 This true consciousness (whose bodily representation at that time was the man Jesus) was and is present in this state of erring consciousness, and all true consciousness is the outcome of this true understanding or consciousness, and still the individual consciousness does not recognize the true Cause of all as perfect understanding or Mind.

11 He came unto his own, and his own received him not.

11 True consciousness is the Creator of all that has been unfolded or exists, and yet the individual consciousness does not recognize the cause of the unfoldment.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

12 But to those who do grasp the great truth that Mind, intelligence, understanding is the cause of all, comes also the enlightenment that Mind, intelligence, understanding is their Father or Cause and therefore they recognize the fact that they are the sons or offspring or unfoldment of Mind or God,

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

13 And not the offspring of blood or of matter or of human beings, but mental beings created through Mind.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

14 And true Reason, true consciousness or understanding was made tangible (so-called flesh) in the individual, Jesus of Nazareth, and his words and works proved him to be the only one created through purely mental means and possessing the complete understanding of Life.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

15 John told of the true consciousness typified as Jesus, that was to come, saying: The true type of consciousness or embodiment of perfect understanding will soon appear and his understanding of God is far superior to mine, for he understands and will teach eternal Truth.

16 And of his fullness have all we received, and grace for grace.

16 Still we all possess and are of this perfect understanding, but we are not yet consciously conscious of it.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

17 You know that the law for the unfoldment of this perfect understanding within ourselves was given us by Moses, but the explanation and demonstration of this understanding will come through Jesus, the Christ, who is the embodiment of true consciousness.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

18 No man hath seen God at any time for He is true consciousness or Mind (which is intangible to physical sight); but true Reason, true thought (the Son) which inhered in Mind (the Father) is revealed (declared Him) to the individual mentality.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

19 The following is the record John gave to the priests and Levites who were sent to ask him, Whom dost thou claim to be?

20 And he confessed and denied not; but confessed, I am not the Chirst.

20 And he answered without dissimulation, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

21 Then they said unto him, If thou art not the Christ, perhaps thou art the prophet Elias; and he answered, No, I am not he.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

22 Then they said unto him, If thou art not the Christ neither the prophet Elias, whom dost thou claim to be? Tell us plainly so that we may give an intelligent answer to those who sent us to inquire.

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

23 John answered, I am neither the Christ nor the prophet Elias, I am one who is somewhat bewildered by what I have seen and heard but I am satisfied that the true savior, the Christ, is come, and I am announcing his coming to all mankind.

24 And they which were sent were of the Pharisees.

24 And those who were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

25 And they further asked him, Why baptizest thou the people if thou art neither the Christ nor the prophet Elias?

26 John answered them saying, I baptize with water: but there standeth one among you, whom ye know not;

26 John answered, I am baptizing with water which is merely a symbolical or ritualistic baptism, denoting purification; nevertheless there is one on earth who can baptize with the true Spirit, but ye do not know this, or him.

27 He it is, who cometh after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

27 It is the coming of true Reason that I am announcing, and true Reason (the Christ) comes to purify the human consciousness, of which baptism by water is the symbol or type. The baptism or purification of the mental through true Reason or true thought is spiritual purification, spiritual baptism; and he who can baptize or purify the mind is so far in advance of me that I am not worthy even to untie his shoe laces.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

28 The above occurred in Bethabara beyond the Jor-

dan, where John at that time was baptizing the people with water.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

29 The following day as John saw Jesus coming toward him, he called the attention of his own followers to Jesus and said, Behold the true consciousness which taketh away the mental mistakes of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

30 This is he of whom I spoke when I told you that one would follow my water baptism or bodily purification with a baptism much to be preferred, namely, the purification or baptism of the mental; and the purification or baptism of the mental was and is the first, and is all that is necessary.

31 And I knew him not: but that he should be made manifest to Isreal, therefore am I come baptizing with water.

31 I knew not in times past that the purification of the mental is all that is necessary, but having learned this truth I come baptizing with water as a symbol of the true baptism or purification of the soul (the mentality) through true thought (Reason).

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

32 Then John spoke of Jesus saying, I have investigated his work, I also know the characteristics, quality, and essential nature of the true consciousness or Spirit, and I recognized in him the nature and quality that compose universal harmony, namely, purity, power, patience, love, wisdom, courage, understanding (the dove).

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

33 Still I comprehend him not, but he that sent me to baptize with water said, The individual in whom thou shalt see the nature and quality of true consciousness continually, will be the one who has the true consciousness, and he will baptize or purify the erring mentality with understanding.

34 And I saw, and bare record that this is the Son of God.

34 In Jesus of Nazareth I have seen these qualities and characteristics, and therefore I understand that he is that one who is to come and baptize with actual understanding (the Christ).

35 Again the next day after John stood, and two of his disciples:

35 Again the next day as John and two of his disciples were standing together;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

36 John, seeing Jesus walking by, exclaimed, Behold the true consciousness, the Christ of God.

37 And the two disciples heard him speak, and they followed Jesus.

37 The two disciples who heard John say this, followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say being interpreted, Master,) where dwellest thou?

38 As Jesus turned and saw the two disciples following him, he asked, Why do ye follow me? They said unto him, Master, what is thy teaching, and what must we do to be saved?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

39 Jesus answered them saying, If ye desire to hear

I will explain my mission; and when he saw their eagerness to learn, he spent the day teaching them and told them the time was near when the scriptural promises of the Christ, the Messiah or Savior, would be fulfilled (the tenth hour).

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

40 One of the two who had followed Jesus, and to whom he had told his mission, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

41 And immediately after his talk with Jesus, he looked for his brother Simon, and when he had found him he said, We have found the long prophesied Savior or Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

42 And he brought Simon to Jesus, and when Jesus saw him he called him by name saying, Thou art Simon the son of Jona: henceforth thou shalt be called Cephas, which means, a stone, a foundation, a sterling unshakable character.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

43 The following day Jesus went to Galilee and found Philip and said unto him, Come, be one of my followers.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

44 Philip was a resident of the same city as were Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

45 Later Philip sought Nathaniel and said, We have found the Christ of whom Moses and the prophets told us in their writings in the Scriptures, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

46 Nathanael being doubtful said unto him, Is it possible that the Christ of the Scriptures can come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

47 As Nathanael drew near, Jesus said, Behold an Israelite indeed, who is thoroughly honest and devoid of all hypocrisy!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

48 Nathanael said unto him, How is it that thou knowest my nature and character? Jesus answered, My power of knowing is unlimited, in fact, I saw thee standing under the fig tree before Philip spoke to thee of me.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

49 Nathanael answered and saith unto him, Master, thou art the true consciousness. Thou art the long awaited king of the mental realm, the prophesied teacher of spirituality.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

50 Jesus said unto him, Believest thou that I am the Savior merely because I said that I saw thee un-

der the fig tree? thou art destined to see much greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

51 In fact, in the near future ye shall be enlightened and the absolute truth of Being shall be exposed to your consciousness, and your concept and thought about God will ascend to infinitely greater heights than you now think possible. After gaining this clearer concept of Being, you will direct these angels (these exalted thoughts) to rest in the human consciousness and thereby enlighten and heal the human mind and body.

CHAPTER 2

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

1 Three days later there was a marriage in Cana of Galilee, and the mother of Jesus was present.

2 And both Jesus was called, and his disciples, to the marriage.

2 Jesus and his disciples also attended the wedding.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

3 The wine having been exhausted, the mother of Jesus said to him, They have no more wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

4 Jesus answered her saying, Woman, why callest thou upon me? thou knowest that the time for my public demonstration of the power of Mind has not yet arrived.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

5 But his mother knowing that his great love would induce him to supply their need, saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

6 Following the bidding of the mother of Jesus, the servants set before him the six empty wine vessels, capable of holding two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

7 Jesus saith unto them, Fill the vessels with water, and the servants filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

8 And he saith unto them, Draw out now and take to the governor of the feast. And they did so.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

9 When the ruler of the feast had tasted the water that was made wine (not knowing as the servants did, the source from which it came) he called for the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

10 And saith unto him, As a rule everyone at the beginning of a feast doth set forth the best wine; and later when all have drunk well, that which is not so good, but thou hast kept the best wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

11 This, the first of the public demonstrations of the power of Mind was given by Jesus in Cana of Galilee and showed forth his understanding of the absolute science of Life; and he thereby gained the confidence of his disciples.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

12 After this Jesus, his mother, brethren and disciples went to Capernaum and stayed a few days.

13 And the Jews' passover was at hand and Jesus went up to Jerusalem,

13 As the time for the Jewish passover was at hand, Jesus went to Jerusalem.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

16 And said unto them who sold doves, Take these things away and do not think that you can buy your way into everlasting Life.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

17 This saying of Jesus brought to the remembrance of his disciples the scriptural writing, The over zealous religionist devours the word of Truth but does not understand the true meaning thereof.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

18 Then the Jews said, What proof canst thou give us that thou art right in driving us from the temple?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

19 Jesus answered and said unto them, Destroy this temple and in three days I will restore it.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

20 Then said the Jews, Forty-six years were required to build this temple and dost thou mean to say thou canst rebuild it in three days?

21 But he spake of the temple of his body.

21 But Jesus had spoken of his so-called material body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

22 And later when Jesus had made his demonstration over so-called material death and showed the disciples his resurrected so-called material body three days after its consignment to the tomb, they recalled the statement made to the Jews, in reference to rebuilding the temple in three days; and this further convinced them that Jesus was the Christ that had been prophesied in the scriptures.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

23 When Jesus was in Jerusalem on the feast day of the Jewish passover, many believed in his teachings and methods as they witnessed the wonderful things that he did in demonstration of his teaching; and the masses, not understanding the science of these demonstrations, viewed them as miracles.

24 But Jesus did not commit himself unto them, because he knew all men,

24 But Jesus did not explain to them how he accomplished these so-called miracles, for by reading their thoughts, he knew that many would misuse this wonderful power, if they had it.

25 And needed not that any should testify of man: for he knew what was in man.

25 Neither did he need any information regarding any individual because his ability to read the human mind was so great that he knew exactly what was in the mind and heart.

CHAPTER 3

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

2 The same came to Jesus under cover of darkness and said, Master, we know from what we have seen and heard that thou art a teacher of the truth of Life, for no individual can do the things that thou art doing unless he understands the absolute truth about Life.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

3 Jesus answered and said unto him, In fact and in truth I tell you that unless an individual be born again, he cannot understand the truth of Life.

4 Nicodemus saith unto him, How can a man be born

when he is old? can he enter the second time into his mother's womb, and be born?

4 Nicodemus answered and said unto him, How can a man be born again when he is grown? Can he enter the second time into his mother's womb and be born?

5 Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

5 Jesus answered, In fact and in truth I tell you, Unless an individual become conscious (born) of the true thought, and of the true understanding of Life, he can not comprehend the truth and all-power of Life, God:

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

6 For that which is born of belief is belief, and that which is born of understanding is understanding.

7 Marvel not that I said unto thee, Ye must be born again.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

8 The wind is intangible to physical sight and its presence is detected only by its effect upon other things: in like manner Mind, God, is to be detected only by its effect or manifestation.

9 Nicodemus answered and said unto him, How can these things be?

9 Nicodemus answered and said to him, I do not understand your statements at all.

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

10 Jesus answered him saying, Art thou a teacher of the Scriptures and knowest not these facts?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

11 In fact and in truth I say unto thee, We do know and understand these things and we have given you public demonstrations in proof of what we claim, but ye will not accept our proof.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

12 If I have told you of so-called physical effect, and ye do not accept my statements, how can ye hope to

accept or understand the metaphysical or spiritual Truth that I tell you?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

13 And no individual has ascended to that perfect state of harmony, Mind, understanding, only by that which came from harmony, Mind, namely, the right idea, right concept or right thought about consciousness, as seen in divine harmony.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

14 And as Moses exposed to view the error of the erring consciousness, even so must the true concept or Truth pertaining to Consciousness be exposed to view.

15 That whosoever believeth in him should not perish, but have eternal life.

15 So that whosoever believes or accepts the true concept as the truth of Being, shall not go astray or remain in the bewilderment of human error but shall find eternal Life to be the fact of existence.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

16 For God, Mind, Life unfolds in all, the true con-

cept of Life, and those who accept and understand the truth of Being shall not go astray but shall gain eternal harmony.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

17 Mind, intelligence, did not unfold the true concept in consciousness as a rebuke or censure; but rather as a saving principle, by which all consciousness might be guided.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

18 He that believeth that the ultimate of Being can be won through the true concept, true Reason or Christ, will not go astray; but he that believeth not in the true concept (Reason) as the savior, is already condemned, because he hath not accepted the one and only method of redemption, namely, through the Christ (true Reason) or true concept of Being.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

19 And this is the condemnation, that the true method of obtaining eternal Life and harmony has been shown you, but mankind has preferred to live in

ignorance or belief about life rather than to essay the task of securing an understanding of Life through Reason, because all are believers in God, Life, but not understanders of God, Life, and your acts and deeds are the outcome of your erring beliefs instead of true Reason.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

20 For the believer disliketh understanding, neither striveth he for it because understanding exposeth his ignorance.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

21 But he who understands seeketh more understanding, and the works that he doeth show that they are accomplished through understanding.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them and taught them metaphysics.

23 And John also was baptizing in Ænon near to

Salim, because there was much water there: and they came, and were baptized.

23 And John also was baptizing in Aenon near Salim, because there was much water there: and many came and were baptized with water by John.

24 For John was not yet cast into prison.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

25 Then there arose a question between John's disciples and the Jews about purification through baptism.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

26 And they came unto John and said, Master, he that was with thee beyond the Jordan (meaning Jesus) baptizeth also, and his following is greater than thine.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

27 John answered and said, An individual can know nothing of truth unless he gains it through understanding, perfect Mind.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

28 Ye, yourselves heard me say that I am not the possessor of the true concept or Christ, but that I was sent to announce the coming of the one who does possess the true concept or Christ.

29 He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

29 He that possesseth the true concept is the Christ; and the friend of the Christ is overjoyed at hearing that the Christ is gaining many followers or students.

30 He must increase, but I must decrease.

30 This spiritual (purely mental) method of baptism, purification, must continue to increase, but my material water method will cease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

31 He that possesseth the true concept of Life has more than earthly knowledge; while he that hath earthly knowledge is earthly and his acts and teachings are earthly: he that possesseth the true concept hath gained it from divine Mind (perfect understanding).

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

32 And the understanding that he hath of Life, God, he is demonstrating to the masses, but few understand his demonstrations of Life.

33 He that hath received his testimony hath set to his seal that God is true.

33 But the few who have understood his teachings and demonstrations, know that his teaching is true, their own reason and understanding bearing witness.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

34 For he who hath intelligence, Life, speaketh the words of intelligence, Life, for intelligence is not and cannot be limited.

35 The Father loveth the Son, and hath given all things into his hand.

35 Intelligence loveth true Reason (the Son) and hath given all things to be governed by true thought (conscious understanding).

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

36 He that perceiveth that true Reason leadeth to eternal Life will gain eternal Life; and he that believeth not that true Reason is the way to eternal Life will not come into the understanding of Life; but the error of the mentality (his erring belief about Life, God) abideth with him.

CHAPTER 4

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

1 When some one told Jesus that the Pharisees were becoming incensed at him because he was making even more converts than John,

2 (Though Jesus himself baptized not, but his disciples),

2 (Though Jesus himself baptized none with water, but his disciples or students were doing so);

3 He left Judæa, and departed again into Galilee.

3 He left Judæa and went again to Galilee.

4 And he must needs go through Samaria.

4 And he had to pass through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

5 **And through a city of Samaria called Sychar, near to the land that Jacob gave to his son Joseph.**

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

6 The historical Jacob's well was on this tract of land, and Jesus seated himself on the well to rest: the time was just before noon.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

7 A Samaritan woman came to the well for water and Jesus spoke to her saying, Please give me a drink.

8 (For his disciples were gone away unto the city to buy meat).

8 Jesus was alone, for his disciples were gone to the city for something to eat.

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

9 The Samaritan woman was surprised to have Jesus address her and said, How is it that thou, a Jew, dost ask me, a Samaritan woman, for a drink? It is not customary for the Jews to have dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

10 Jesus answered and said, If thou knewest the power of Mind, thou wouldst know who I am: and wouldst have asked me to tell thee the truth of Life which is the true water of Life and I would have given thee of this water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

11 The woman, not understanding him, answered, Sir, thou hast no means of drawing water and the well is deep, how then canst thou give me living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

12 Art thou greater than our father Jacob who gave us this well from which he and his children and his cattle drank?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

13 Jesus answered and said unto her, Whosoever drinketh of this water shall become thirsty again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

14 But whosoever accepteth the thought (living water) that I give him shall never perish, but the thought that I shall give him shall be in him a continuous spring of right thought which leadeth to everlasting Life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

15 The woman said unto Him, Sir, give me this thought (spiritual water) that I perish not, neither need any more material water.

16 Jesus saith unto her, Go, call thy husband, and come hither.

16 Jesus said unto her, Go call thy husband and bring him here.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

17 The woman answered and said, I have no husband. Jesus, reading her thought, said unto her, Thou hast said truly, I have no husband:

18 For thou hast had five husbands; and he whom

thou now hast is not thy husband: in that saidst thou truly.

18 For thou hast had five husbands but the man thou now hast is not wedded to thee, so thy statement is true.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

19 The woman answered him saying, Sir, from the fact that thou knowest my history without being told, I perceive thou art a prophet or seer.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

20 And I would like to ask you a question, Our fathers worshipped in this country, and why do ye of the Jews say that Jerusalem is the only place that men ought to go to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what; we know what we worship: for salvation is of the Jews.

22 Ye worship, but ye have no understanding of what it is that ye worship: we understand what we

worship for the understanding of eternal Life (salvation) is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

23 But the hour cometh and is now already here, to those who understand, when the understanding worshipers shall worship Mind as the Father or Cause of all. This worship shall be mental and shall consist of true reasoning and not belief: for intelligence seeketh to be understood and not merely believed in.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

24 Intelligence is the true Cause and the true worship consists of gaining an understanding of intelligence (Truth), and of conforming our thoughts and acts thereto.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

25 The woman saith unto him, I have been taught that the Messiah, the Savior or Christ will come some time and teach us pertaining to God.

26 Jesus saith unto her, I that speak unto thee am he.

26 Jesus saith unto her, I am the prophesied Savior that was to come, for I possess and understand the truth of Being.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

32 But Jesus said, I have meat that ye know not of, meaning, I have a mental method of appeasing hunger, of which ye know not.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

33 But his disciples, not understanding the metaphysical (spiritual) meaning of his words, saith one to another, Hath anyone brought him food to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

34 Jesus, noting their inquiry said, My meat is to

do the will of him that sent me (I have a mental work to do). I am at this moment mentally striving to convince the Samaritans that my teaching is Truth.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

35 Do not say, It is yet four months to harvest time. (Do not say they are not yet ready.) Awake to the possibilities of the times, look at the people: can you not see that all are waiting and ready to accept the true concept of Life?

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

36 And he who striveth to impart to this waiting world the little understanding of Life that he hath will gain more understanding, for while seeking a clearer realization of the truth about Life in order to present this truth to others, he will unfold the facts that pertain to eternal Life in his own mentality. Therefore both he that giveth of his understanding as well as he that receiveth, will rejoice in more understanding.

37 And herein is that saying true, One soweth, and another reapeth.

37 And herein is that saying true, "One soweth, and

another reapeth,'' (one explaineth and the other understandeth).

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

38 I sent ye to reap that whereon ye bestowed no labor; I give you freely the understanding which I labored hard to obtain, thus you gained by the labor of others.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word:

41 And many more believed because of the explanation of Life given to them by Jesus.

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified that a prophet hath no honour in his own country.

44 For Jesus himself said that every teacher hath some honor shown him wherever he may go, excepting in his own community and in his own home.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

48 Then said Jesus unto him, Ye are not willing to accept my teachings as true and test them yourselves, but ye must first see the actual work done before ye will believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

49 The nobleman saith, Sir, I believe, come ere it is too late.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

50 Jesus saith, If thou believe, prove it by going home, for I say thy son shall live.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

53 So the father knew that the healing had taken place at the same time that Jesus had said, Thy son liveth; and he was convinced that the teachings of Jesus were true.

54 This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

54 This was the second public demonstration in Galilee of the results of the Master's method of healing.

CHAPTER 5

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

4 For according to tradition an angel went down at a certain time into the pool and agitated the water: and whoever first entered the water after it was agitated was healed, regardless of the type of disease.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

10 When the Jews saw the man who had been healed carrying his bed, they said to him, This is the sabbath day and it is contrary to law to work on the sabbath.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

12 Then they asked him, Who and where is the man that healed you and bade you take up your bed and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

13 And the man, knowing not who had healed him, looked for Jesus but could not find him, for in the excitement of the gathering crowd he had quietly walked away.

14 Afterward Jesus findeth him in the temple, and

said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

14 Later, Jesus met the man in the temple and said to him, Remember, thou art completely healed: henceforth do no wrong, lest a worse thing come upon thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

15 The man went to the Jews and pointed out Jesus as the man who had healed him.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

17 But Jesus answered them, My Father worketh hitherto, and I work, meaning,—infinite intelligence tells me to destroy all illness, which is merely ignorance manifested, and I work to this end, not only during six days of the week but every day.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

19 Jesus answered them saying, In fact and in truth I say unto you, The true thought or Reason can do nothing of itself, but doeth the will of the Mind that gave it birth; for whatever thought the Mind thinks, this very thought it embodies or manifests.

20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

20 For Mind or intelligence becomes existent or manifest by thinking, or through thoughts, and these very thoughts express or embody themselves as action, feeling and form, thereby exposing or imaging forth what the Mind thinks. The infinite intelligence, as it further unfolds itself in thought, will image forth even greater works as time passes,—so much greater that you will be astonished.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

21 For as life inheres in and is Mind (the Father), so also life inheres in true Reason, true thought (the Son) and can be sent where the Mind wills.

22 For the Father judgeth no man, but hath committed all judgment unto the Son;

22 Mind, intelligence, understanding (the Father) of itself judgeth not, but hath committed all judgment unto Reason, true thought (the Son).

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

23 Therefore all should be as careful of their reasoning (thoughts) as they are of their Life (of themselves): for he who is careless of his thoughts, is equally careless of his life, for his thoughts (Reasoning) make or mar his life experiences.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but: is passed from death unto life.

24 In fact and in truth I tell you, He that believeth my teaching (that thought is cause), and understandeth the application of this power of the Mind, hath gained the solution of everlasting Life and shall make no further mistakes, but hath passed from the belief in Life, God, to the understanding of Life, as God.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

25 In fact and in truth I tell you, The hour is coming and is already here, when the dead (those who are self-mesmerized by their belief in death) shall feel the power of the right thought of Mind; and those who accept the truth they hear shall awaken from this self-mesmerism.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

26 For as the Father or Mind is Life itself; so also doth the Mind impart itself or Life to its thought of Life.

27 And hath given him authority to execute judgment also, because he is the Son of man.

27 And it is through its thought (Reason) that the Mind executes judgment; because thought is the light or conscious power of the individual being.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.

28 Do not think this so wonderful: for the hour is coming, in the which all those who are self-mesmerized into the belief of death, shall gain this understanding of Life,

29 And shall come forth: they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

29 And they shall awaken from their self-mesmerism: they in whom good predominates shall gain the understanding of Truth, rapidly; and they who have inclined toward evil shall awaken to remorse for the evil they have thought, and which they must rectify in thought before they can freely enter into the joy of sinless Being.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.

30 I did not of mine own self institute these facts about Life but gradually as I comprehended, I understood them and I find them just. I seek not to give you my own opinions, but the facts of Being pertaining to the infinite intelligence that is unfolding my mentality.

31 If I bear witness of myself, my witness is not true.

31 If I were to tell you that I am a bodily being, I would be telling you an untruth.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

32 There is another that told you that I am a mental Being or true consciousness; and I know that his judgment of me is correct.

33 Ye sent unto John, and he bare witness unto the truth.

33 Ye asked John and he told you this.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

34 But I need the corroboration of no one to prove what I am, but I merely recall to your remembrance what John said in order that ye may be more willing to accept my teaching.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

35 John had a clear and penetrating insight into human affairs and ye were willing for a time to believe his statements.

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

36 But I have greater proof than the word of John, namely, the visible manifestations accompanying the unfoldment in me of the one intelligence. These visible manifestations bear proof that it is the infinite intelligence itself, unfolding within me, which enables me to make the demonstrations ye have witnessed.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

37 And it is the one intelligence itself, unfolding within me, which enables me to make the demonstrations ye have witnessed. Ye have never consciously experienced this unfoldment, neither do ye know the nature of it.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

38 Neither have ye the least understanding of it for in all the past, mankind has not believed the works and teachings of those to whom infinite intelligence had unfolded to the point of visible expression.

39 Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me.

39 Search the Scriptures, search the writings left behind by those who had mentally unfolded to a point where they understood, at least in part, the actuality of eternal Life. Ye believe that the Scriptures contain the teaching of eternal Life, and they do, and they correspond to what I am teaching you and they also tell you of my coming.

40 And ye will not come to me, that ye might have life.

40 But ye are not ready to accept my teaching, although it is the true teaching of Life.

41 I receive not honour from men.

41 Ye think that I am looking for honor but I am not looking for honor from men.

42 But I know you, that ye have not the love of God in you.

42 But I know your thought and can detect that ye desire not the power I possess for the sake of doing good, but to further your own selfish ends.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

43 I am come to show you the actual method of gaining infinite intelligence that ye may obtain eternal Life, but ye accept it not: if another shall come teaching you a method of his own construction, this ye will accept because it will coincide with your present erring thought of what the method should be.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

44 How can ye understand when ye accept or honor the erring conclusions of each other without careful investigation, and seek not the actuality or fact that comes from intelligence or actual understanding only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

45 Do not think that I will accuse you of lack of intelligence; there is one who has already accused you of this lack, and that is Moses in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

46 For had ye understood the teachings of Moses, ye would also have understood my teaching; for Moses, with his understanding of Life, foresaw and foretold that at some time there would come an individual in whom infinite intelligence had unfolded to completion.

47 But if ye believe not his writings, how shall ye believe my words?

47 But if ye could not comprehend his writings, how can ye comprehend the meaning of my words?

CHAPTER 6

1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

6 He asked Philip this question to see if he had caught the import of his teaching, namely, that Mind was and is the Creator of all, for Jesus knew he could produce all the bread needed, by a purely mental method.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

26 Jesus answered them saying, In fact and in truth I say unto you, Ye did not seek me because of my teaching but because ye want me to feed you again.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed.

27 Labor not for earthly things for they are left behind, but for the understanding of Life and true Reason, for these ye can keep forever. This is what I am striving to teach you for I understand that this leads to eternal harmony.

28 Then said they unto him, What shall we do, that we might work the works of God?

28 Then said they unto him, How can we acquire the ability to do the work of Mind, God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

29 Jesus answered and said unto them, The one thing necessary is that ye gain the understanding of my teaching.

30 They said therefore unto him, What sign shewest thou then, that we may see and believe thee? what dost thou work?

30 They said therefore unto him, Give us a visible demonstration of the workings of the invisible power as proof that you are right and that we may understand.

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

31 The Scriptures saith that Moses gave his followers

a demonstration by giving them bread from heaven, and they ate this bread and it was a proof to them that Moses was sent of God.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

32 Then said Jesus unto them, In fact and in truth I tell you that the bread that Moses gave his followers did not come from heaven (infinite harmony or Spirit); for the Father, infinite intelligence, gives only Truth (true thought), the true sustainer of eternal harmony and Life.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

33 For the bread of God is true thought or active Truth which cometh from actual understanding (the true harmony of Being), and which, when understood by the individual consciousness, is eternal Life.

34 Then said they unto him, Lord, evermore give us this bread.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

35 And Jesus said unto them, I am the bread of Life, that is, I understand what eternal Life consists of and when I teach you this, I am giving you the true bread of Life. All that understand this true concept (the truth of Being) shall not want more than this, for it will lead them to the perfect ultimate of Being, and he that gains an understanding of my teachings shall never lack for any good thing.

36 But I said unto you, That ye also have seen me, and believe not.

36 But I have already explained to you the truth of Life, but ye will not believe me.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

37 All of you that the infinite intelligence hath unfolded (awakened) to the point where ye can grasp my teaching, will understand the truth of what I say, and these I shall continue to teach.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

38 For the infinite intelligence did not unfold me to give you my personal opinion, but to voice the understanding of that unfoldment.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

39 And this is the will or law of the infinite intelligence that unfolded me,—that of all the understanding of the truth of Being that I have gained, I should forget nothing but should continually rise to a purer and higher consciousness of Truth until the ultimate perfection of Being (the last day) is won.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

40 And this is another law of infinite intelligence, namely, that every individual who gaineth even a little understanding of the true concept (truth of Being) and striveth to gain a full understanding, will gain eternal harmony, for this true concept will awaken or unfold in his consciousness, up to the ultimate of Being.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

41 The Jews, not comprehending the metaphysical meaning of his words, but looking at all he said from a personal or bodily viewpoint, murmured against him because he said, I am the bread of Life which came down from heaven; for it was as Jesus had discerned from the beginning—they had not followed him with the intent of gaining an understanding of his teaching, but of obtaining food without any effort on their part, and many perhaps were animated by the knowledge that Moses had fed his followers, and they had

anticipated something of a like nature in the present case. When they saw no more promising food in sight they began to discredit his teaching, saying:

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

42 Is not this man a mere human being, the son of Joseph, whose father and mother we know? then his statement that he came down from heaven is not true.

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

44 No individual can understand the true concept unless the infinite intelligence has unfolded in him to this point; nevertheless the true concept (the Christ) must awaken, must and will arise in his consciousness some time, and this will lead him to the ultimate perfection of Being.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

45 It is written in the prophecies (in substance), And the true understanding of Being shall unfold in each, therefore every individual that seeks for the Truth or true nature of infinite Cause shall eventually gain the Christ, the true concept of Being.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

46 Not that any individual can comprehend what the Father or invisible Cause is, save he in whom infinite intelligence has unfolded this. Such an one understands the nature and quality of intelligence or Mind.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

47 In fact and in truth I say unto you, The individual who is possessed of or understands the Christ (the true concept of Being) has gained the way to everlasting Life.

48 I am that bread of life.

48 I have gained, and I understand that I am, that true concept of Life, and I desire to acquaint you with the Christ.

49 Your fathers did eat manna in the wilderness, and are dead.

49 Your fathers did eat manna (an objective mani-

festation of mind) but this proved not the true bread, (actual understanding) for they are dead,—are asleep in their error.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

50 The Christ or true concept that is revealed through intelligence or infinite harmony is the true sustenance or bread of eternal Life, and the individual who partakes of or mentally digests this true concept will remain in possession of continuous consciousness (will never die).

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

51 I manifest, and possess the true concept of Being. If any individual partake, digest (comprehends) my teaching he shall know of what Life consists and consequently shall live forever (be eternally in possession of true consciousness); and the teaching that I wish to give you is my understanding that life is purely mental, which understanding is the body of my intelligence, and at some time this understanding will take the place of the world's present erring material sense of life.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

52 The Jews, not comprehending this metaphysical meaning and mesmerized by their personal, bodily or material view of life, argued amongst themselves saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

53 Then Jesus said unto them, In fact and in truth I say unto you, unless you comprehend (eat) the invisible Cause of which the so-called fleshly body is the image or embodiment, and understand (drink) the nature and quality of the thought that made it, ye have no intelligence or understanding in your consciousness or mind.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

54 Whoso comprehendeth (eateth) my understanding and digesteth (drinketh) my teaching will possess eternal Life itself, and because of this, comprehension will see that the Christ or true concept will unfold in perfect Being.

55 For my flesh is meat indeed, and my blood is drink indeed.

55 For my understanding (flesh) is the true understanding and my teaching (blood) is the true teaching.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

56 He that comprehendeth my understanding (eat eth my flesh), and digesteth the true concept (drinketh my blood), understandeth me and the Christ or true concept, my understanding, dwelleth in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

57 As the infinite intelligence hath unfolded me or in me, and I understand the unfoldment of intelligence, so he that gaineth the true concept from me, shall have eternal Life through, and by this true concept.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

58 The true teaching or true idea or concept about Life is the unfoldment of the universal harmony of Being; and is not so-called material knowledge, of which the manna they ate was a symbol, for this so-called material food did not save them from death, that is, it did not enlighten them as to the science of Being. But he that mentally eats (understands) the true concept or Christ shall be enlightened and reach the ultimate of Being, eternal harmony.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

60 Many therefore who followed him did not understand his statements because of their material viewpoint and said, These statements are incomprehensible, no one can understand them.

61 When Jesus knew in himself that his disciples murmuring at it, he said unto them, Doth this offend you?

61 Jesus knew that his followers had not caught the metaphysical import of his words, and he asked, Is your sense of reason offended by such a teaching?

62 What and if ye shall see the Son of man ascend up where he was before?

62 What and if I should say that the so-called material man is not material but mental, thus placing him where he belongs and was, before erring material thought reduced him, in belief, to so-called matter?

63 It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

63 It is the metaphysical meaning of my words that will enlighten you, the mere material sense does not enlighten. The words that I speak are fraught with

spiritual, metaphysical meaning, and they are the very truth of Being.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

64 But there are some of you who come to mock and do not desire to understand. Jesus with his ability to read thought could readily perceive of what they were thinking, and he knew that some were asking questions merely to entrap him into making some statement or admission wherewith to accuse him to the elders.

65 And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father.

65 Therefore I have repeatedly told you that you could not understand my teaching unless the infinite intelligence had unfolded in you the true concept or metaphysical view of Being.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

67 Then said Jesus unto the twelve disciples whom he had chosen, Do ye also wish to go?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

68 Then Simon Peter answered him, Lord, to whom shall we go? thou alone hast the true concept of eternal Life.

69 And we believe and are sure that thou are that Christ, the Son of the living God.

69 And we believe and are sure that thou art that true concept, and that thou understandeth the true unfoldment of the one intelligence.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

70 Jesus answered them, I chose you twelve, and yet one of you is not convinced but is possessed of an evil mind toward me.

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

71 He spake of Judas Iscariot, the son of Simon, for he it was that would betray him, even though he was one of the chosen.

CHAPTER 7.

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

3 His relatives therefore said unto him, Go into Judæa and preach and teach that thy followers there may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

4 For no intelligent teacher of the populace would teach in secret that which he wishes to be publicly known. If thou canst do the things thou claimest, do them before the eyes of the world.

5 For neither did his brethren believe in him.

5 For his relatives neither believed, nor understood his teaching.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

6 Then Jesus said unto them, The time for my entire teachings to become public or even welcomed by the populace has not yet come, but they are always ready to welcome any material worldly teaching and him who teaches it, for they are of the world.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

7 The general public is in sympathy with earthly teachings because such teachings are in accord with its own erring thought. It rejects me and my teachings because I openly convict it of the error of its teachings and works.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

8 Go ye up to this feast: I am not as yet ready to go, for the time for me to teach openly and publicly all that I know, has not arrived.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

10 Later, Jesus, unbeknown to his relatives, went secretly up to the feast.

11 Then the Jews sought him at the feast, and said, Where is he?

11 And the Jews sought for him everywhere at the feast.

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

12 And there was much controversy among the people concerning Jesus, for some insisted that he was an honest and good man, while others said that he was an impostor, deceiving the people.

13 Howbeit no man spake openly of him, for fear of the Jews.

13 There were none who dared to openly and publicly support him or his teaching for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

14 When the feast was at its height, Jesus went up into the temple and taught.

15 And the Jews marvelled, saying How knoweth this man letters, having never learned?

15 And the educated Jews marveled, saying, How is it that this man knoweth the Scriptures, for he never was taught by any of us?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

16 Jesus answered them, My teaching is not something that I have invented, but is the unfoldment of the one intelligence.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

17 And if any individual will seek for the actual facts or truth of Being, he shall of himself discover that my teaching is not a mere human invention, but the actuality of existence, namely Life eternal.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

18 He who promulgates a teaching of his own, looketh for self glorification; but he that striveth to become conscious of the facts or Truth about the unfoldment of the one intelligence, the same shall acquire the Truth and will not advance any erring suppositions.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

19 Did not Moses give you the ten commandments, whereby the one intelligence would unfold in you, and yet none of you keep these commandments? When, however, I do keep these commandments, ye strive to destroy me and my teaching.

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

20 The people answered and said, Thou art possessed of an insane spirit; who seeketh to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

21 Jesus answered and said unto them, Ye have seen my works which are the outcome of keeping the law of Moses—my one work, and ye all wonder and are mystified.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

22 Moses gave you the ceremonial of the circumcision (not because it originated with him or had any place in the unfoldment of true Being, but because it was a custom of his forefathers) and ye observe this ceremonial on the sabbath day.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye

angry at me, because I have made a man every whit whole on the sabbath day?

23 If ye circumcise on the sabbath day to fulfill the law of Moses, should ye be angry with me for having made a fellow-man completely well on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

24 Judge not according to ancient beliefs or customs, but judge rightly or in accordance with justice, goodness and righteousness.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

25 Upon hearing these words of the Master some of the people said, Is not this the man whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

26 But he speaks openly, with wisdom and common sense and none of them refute his statements. Perhaps the rulers do know that he is the Messiah and that his teaching is the true concept or true understanding.

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

27 But when those who were opposed to the teachings saw that some of the people were in doubt or leaning toward the teachings of Jesus, they said, We know all about this man, his birth and his parents, so he cannot be the Christ; for when Christ cometh he will not come as a child and grow up among us, but will come in great splendor and pomp in a mysterious way that none of us can fathom.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

28 Then Jesus declared in a loud voice, Ye all know me and my parentage; ye also know the prophecies concerning my coming. I come not forth to preach to you a doctrine of my own, but the truth of the one intelligence which hath unfolded me; and this truth ye comprehend not.

29 But I know him: for I am from him, and he hath sent me.

29 But I know and understand the truth of the unfoldment of the one intelligence; for it has unfolded in me and what I understand and teach is the outcome; and working in conformity with the one intelligence as I am, I must acquaint you with the true Cause of all, namely, Mind.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

30 These statements so angered the leaders that they sought to take possession of the body of Jesus, but Jesus knew the true nature and quality of his embodiment—that it was the objective of his own thought—and exercising his wonderful understanding pertaining to Life and its phenomena, called body, he made it disappear from physical view. He did this to prevent them from taking him before his work was accomplished.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

31 And because of this (the disappearance of Jesus) and other so-called miracles, many believed him to be the Christ and said, If he is not the Christ, it is doubtful if Christ, when he cometh, will do greater works than these.

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

33 Then said Jesus unto them, It is useless for you to try to take me until I am ready, and I shall not be ready for some little time, and then I shall enter into that higher state of intelligence which is the ultimate of Being,—the cause of all that you have seen me do.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

34 Then ye shall seek the understanding of my teaching (me) and shall not find it (me), and into that perfect state that I shall enter, ye can not come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

35 But the Jews, not understanding the metaphysical meaning of his words, took them literally and questioned each other, saying, Where do you suppose he intends to go that he thinks we can not find him, do you think he will go to the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

37 In the last day, that great day of the feast, Jesus stood up prominently before the masses and said aloud, If any man thirst let him come unto me and drink, meaning, If any man thirst for Truth or Fact, or if any man wants food for thought, let him take up my teaching and it will supply his need.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

38 And he that understandeth my teachings as the Scriptures saith, out of his reasoning (out of his belly) shall flow a continuous stream of Life-giving thought.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

39 Jesus had reference to the gaining of an understanding of the one intelligence, and the power of right thought when understood. For the understanding of the application of right thought underlying his teaching had not yet been made known, because his statements and teachings had not yet been accepted, nor he honored (glorified) as a teacher of Truth.

40 Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.

40 Many of the people, when they heard this statement said, Of a truth, this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

41 Others said, He must be the Savior who was to come; but those who were opposed to him said, The Christ was not prophesied to come out of Galilee.

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

47 Then answered them the Pharisees, Have ye also let him deceive you with his platitudes?

48 Have any of the rulers or of the Pharisees believed on him?

48 Have ye noticed any of the rulers or Pharisees giving credence to him?

49 But this people who knoweth not the law are cursed.

49 But this people (the general public) is cursed by mental blindness and understandeth not the Scriptures, hence he deceiveth them.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man before it hear him, and know what he doeth?

51 Do the Scriptures teach that we are to judge a man before he is given a hearing, and before we know what he is trying to do?

52 They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

52 They answered and said, Art thou also one who thinks a prophet may come out of Galilee? Search the Scriptures as you wish, you will find that no prophet cometh out of Galilee.

53 And every man went unto his own house.

CHAPTER 8

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us that such should be stoned; but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

6 They asked this question of Jesus for the purpose of entrapping him, for, to be consistent with his own teaching of the gospel of forgiveness and good will, he would be compelled to reply, Do not stone her but forgive and reform her; and if such were his reply, they would accuse him of having repudiated the teaching and laws of Moses. The full purport of their purpose was detected by Jesus, who therefore paused to consider carefully the nature of his answer and, stoop-

ing, he wrote with his finger on the ground at his feet as though he had not heard.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

7 When they asked him again, he was fully prepared to answer and looking up at them he said, He that is without sin among you, let him cast the first stone at her.

8 And again he stooped down, and wrote on the ground.

8 And again he pretended to write on the ground as if he gave no further consideration to the question.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

9 And this answer so clearly convicted them that each knew that no one could cast a stone without being condemned by the others, and they all departed, leaving the woman alone with Jesus.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

12 Then spake Jesus again unto them saying, I am the true teacher and understand the actual Truth of existence: he that followeth my teaching shall awaken from his material human beliefs or misconceptions of life, and shall gain the understanding of eternal Life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

13 The Pharisees therefore said unto him, Thou claimest to be a prophet, but the Scriptures bear no record of thee and therefore thou art an impostor.

14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

14 Jesus answered and said unto them, Though I bear witness of myself, yet my record is true; for I understand how I came to be and also the ultimate of my Being, but ye cannot tell the manner of my conception nor the ultimate of my Being.

15 Ye judge after the flesh; I judge no man.

15 Because your judgment is according to the bodily or material belief of life; I judge no individual to be material.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

16 But rather I judge every individual to be a spiritual Being which is the Truth: for this judgment is not merely my human personal opinion, but the great fact of Being, the Father of all, and my own unfoldment confirms me in this judgment.

17 It is also written in your law, that the testimony of two men is true.

17 It is also written in your law that the testimony of two men is true, which means, that if the individual consciousness is in conformity with the facts of Being, the mental testimony or conscious understanding is the truth.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

18 Therefore my individual reasoning tells me that I have the correct understanding of Life, for the facts of Being (the perfection and eternality of Life) are being witnessed (publicly demonstrated) through my understanding.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he

taught in the temple: and no man laid hands on him: for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath: I am from above: ye are of this world: I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

26 I can readily show you many mistakes you have made in your deductions as to Life, God, because they are based upon belief or supposition, but ye can not show me any error in my teaching because it is based upon actual understanding, the one intelligence or Father of all; and I teach the understanding of the unfoldment of the one intelligence as I have observed and understood it.

27 They understood not that he spake to them of the Father.

27 They understood not that he spake to them of Mind being the Cause of all.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

28 Then Jesus said unto them, When your conception of the mental power of the individual has risen to such a point that you can see that it is not the brain that formulates thought, then shall ye understand what constitutes the "I am" or all power, and you will then readily perceive that I, as a bodily being, can not know and do not say these things through brain power, but, as I become conscious of the facts of Soul or Mind (the "I am" or one intelligence), I speak the facts of Being as I understand them.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

29 And the Actuality or one intelligence hath unfolded in my consciousness, and these very facts are clearly and indestructibly embedded in my thought, for as the one intelligence unfoldeth the individual, it doth not leave him to his own resources, but the very facts are consciously before his consciousness, therefore I strive constantly to conform my thoughts and acts to the one intelligence in order to facilitate still greater unfoldment in my consciousness.

30 As he spake these words, many believed on him.

30 As he spake these words many caught a glimpse of what he was trying to teach them.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

31 And as Jesus observed that some had understood him at least in part, he said to them, If ye continue to reason and think upon these things, ye will prove to be worthy students of the one intelligence.

32 And ye shall know the truth, and the truth shall make you free.

32 And through this right reasoning ye shall arrive at the very truth of Being, of Life and its manifestations, of Mind and its phenomena, and this understanding shall free you from your present bondage.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

33 Some, not comprehending the words of the Master said, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

34 Jesus answered them, In fact and in truth I say unto you, that whosoever maketh a mistake is the servant of that mistake, and he who is in ignorance of the Truth is in bondage to his ignorance.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

35 And he who serves his ignorance is not of the eternal household (understanding); but he who has the understanding or true concept of Life abideth forever in eternal harmony which is the outcome of perfect understanding, the true home or abiding place of all Truth.

36 If the Son therefore shall make you free, ye shall be free indeed.

36 If the right concept of Life come to your consciousness it will free you from the bondage of your ignorant belief and this is the only true freedom.

37 I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you.

37 I well know that ye are the seed of Abraham, nevertheless ye seek to kill me, and this is because ye have lost the understanding of Life that Abraham had, otherwise ye would recognize the truth of my teaching.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

38 I speak of that which I have learned of the unfoldment of the one intelligence, the only and true Father or Cause of all: but ye speak from the knowledge ye have gained from so-called material life or the human belief about life which is the father or cause of your ignorant beliefs about Life, God.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were truly the outcome of Abraham's understanding of Life, ye would understand Life as did Abraham and would therefore understand me.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

40 But instead ye seek to kill me, the very one who is striving to teach you the understanding of eternal Life and its unfoldment as I have observed it in my own unfoldment. Certainly Abraham would not strive to kill the one who could give him a greater understanding of Truth.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, even God.

41 But ye are animated by the lower erring human

conception of life and are the product thereof. Then said they unto him, We were not born out of wedlock, but are true Jews, and we are believers in the Jewish monotheistic religion, even the believers in one common spiritual Father.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

42 Jesus said unto them, If supreme Wisdom was your Father, that is, if ye were born of understanding, ye would have rejoiced to have known me for my teaching is the outcome of supreme Wisdom, of understanding; neither did I originate my teachings but they are facts pertaining to the one intelligence, and so I teach.

43 Why do ye not understand my speech? even because ye cannot hear my word.

43 Why do ye not understand my statements? It is because ye cannot grasp their metaphysical meaning.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

44 Ye are of your father, erring human belief, that is, your present sense of life is the outcome of erring human belief, the erring so-called mind, and that which this mind desires, ye do; but from the very beginning,

erring human beliefs (inferences from false premises) constitute the destroyer (perverter) of the truth of Being, and these human conjectures pertaining to Life are false because they are not based upon facts. They are consequently the mere phantasmagoria of erring sense and have no substance or reality because they possess no Truth, basis or foundation of Fact. Erring sense testimony is a lie, the product of a lying sense, for human belief is founded upon error and is also the maker or father of the error.

45 And because I tell you the truth, ye believe me not.

45 It is because of your erring human viewpoint about Life, that ye cannot give credence to the truth of Being about which I am telling you.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

46 Can any of you prove that I am mistaken? If not, why do ye not accept the Truth that I teach?

47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

47 If ye had any true conception as to who and what God is, or what his nature and quality comprise, ye would understand that my teachings which ye have heard are the words of Wisdom (of God); but ye do not understand them, thereby proving that ye are not born of Wisdom.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

48 Then answered the Jews and said unto him, Is it not a fact that thou art a Samaritan and art insane?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

49 Jesus answered, I am not insane; on the contrary I speak the truth of eternal Life but ye try to belittle my understanding of the actual.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

50 Ye should perceive that I am not advancing this doctrine for self-glorification, but for the glory of the one intelligence that seeketh justification.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

51 In fact and in truth I say unto you, If any man understands my teaching, he can thereby overcome death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death.

52 Then said the Jews unto him, From thy last statement we know that thou art insane for Abraham is dead and the prophets also, and they surely knew more of God than thou; despite this thou sayest that if any man understand thy teachings, he shall overcome death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

53 Dost thou think thou art greater than Abraham and the prophets who are dead? Whom dost thou think thou art?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

54 Jesus said, If I, as a bodily being, claim to be some great prophet, I am an impostor; but it is my understanding of the one intelligence that makes me what I am, and ye also claim this one intelligence or Spirit as your God;

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

55 Yet ye understand nothing at all of the one intelligence, and if I as a bodily being were to claim this wisdom or understanding as the product of my own brain, I, like you, would be a liar, for you claim a mind or intelligence of your own. I do not claim

a personal mind of my own, for I understand the individuality of Mind, intelligence, and obey the laws of Truth.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

56 Your father Abraham rejoiced to see my day, and he saw it and was glad, meaning that Abraham understood enough of the unfolding of Truth to foresee that some time, somewhere, the true concept of Being pertaining to the unfoldment of the one intelligence would be grasped and individualized, and he was happy in this understanding.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

57 The Jews, not knowing the meaning of his words, said to him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

58 Jesus said unto them, In fact and in truth I say unto you, Before Abraham, was I am, meaning that before Abraham, was God.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

59 Then they took up stones to cast at him, but Jesus, knowing that his embodiment (body) was but the objective of his thought, caused his body to become invisible to them and passed from the temple.

Footnote.—The Jews did not understand him. By changing the comma in the statement "Before Abraham was, I am" to the following, the true meaning is really seen. "Before Abraham, was I am," that is, you claim Abraham as your Father, but the "I am" or God was before Abraham, and is my Father as well as the Father or Cause of all.

By observing this passage in Matthew you will note that the reply of Jesus was in answer to a question, which shows the sense clearly.

CHAPTER 9

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

3 Jesus answered, In this case the sin or mistake of blindness was committed neither by the individual nor his parents, as the result is rather a sin of omission than of commission in that they did not know that all sight is of Mind, the one intelligence, and that all Mind has perfect sight; and that all that is necessary is that this truth of the one intelligence be made manifest through the understanding of the Fact or Actuality.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

4 I shall demonstrate this fact to you and prove that his condition is merely the result of the one intelligence not having as yet unfolded in him on this particular point. I must show you these things as

quickly as possible for the time cometh when ignorance will seemingly have overcome intelligence.

5 As long as I am in the world, I am the light of the world.

5 As long as I am on this plane I am the radiator of intelligence, and ignorance will not have full sway.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas, I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

39 And Jesus said, To further the cause of justice I came into this world, that those who are ignorant of Truth might understand it, and that those who believe they understand might awaken to their ignorance, or mental blindness of the actual Truth.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

40 And some of the Pharisees asked, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

41 Jesus said unto them, If ye were ignorant and claimed not to know Truth, ye would be doing no intentional wrong; but as ye claim to understand the works of God, the unfoldment of eternal Life, and really do not understand, ye are doing intentional wrong which is sin indeed.

CHAPTER 10

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

1 In fact and in truth I tell you, that he who gaineth not his understanding from the unfoldment of the one intelligence, the only door to eternal harmony, but claimeth that there is another way to gain salvation, the same is a thief and robber, for he through his false teaching is robbing humankind of the only way to salvation.

2 But he that entereth in by the door is the shepherd of the sheep.

2 But he who gaineth admittance to eternal Life (the one intelligence) through the unfoldment of the one intelligence in his own consciousness is a safe guide for others.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

3 To him the portals of intelligence openeth and he telleth the people the Truth he hath learned; he

giveth understanding to those whose thought is unfolding in line with truth, and this understanding leadeth them out of the maze of human belief.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

4 And such an one leadeth the way out of the maze of human belief through the demonstrating of the Actuality, and his true disciples follow him mentally through understanding his demonstrations, and by the good effect following these demonstrations they know that the voice (the teaching) of such an one is Truth.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

5 And therefore those who have even a slight comprehension of Actuality cannot be misled by one who is a stranger to Truth (one who does not know Truth), and will not follow such erring teaching, for the little understanding they have gained enables them to detect the false teaching from the true.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again. Verily, verily, I say unto you, I am the door of the sheep.

7 Then said Jesus to them, In fact and in truth I

say unto you, I understand and teach the true concept of Life, and ye can gain an entrance to eternal Life only through understanding this true concept which I teach.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

8 All previous teachings are erring beliefs and human conjectures, and to believe them robs you of your true heritage, namely, the true concept. Human inferences are beliefs having no basis in fact, hence they cannot be understood, but merely believed.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

9 But I teach the true concept with which ye can open the door of Wisdom (of eternal Mind), and through the application of right thought ye may enter into the realm of Spirit (Mind), and thus be saved from the errors of ignorance. By this method ye can at will enter the mental or spiritual realm (the realm of the real), and gain complete understanding.

10 The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly.

10 The teacher of erring thought comes to you but to defraud and cheat and mentally blind you. I teach the true concept of Life, of God, the truth of God,

that ye may gain the understanding of Life and may have more of the abundance of Life, Truth.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

11 I am the guide to all good; such an one giveth and teacheth his understanding of eternal Life to his followers.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

12 But he who is an impostor (a wolf in sheep's clothing), is one who does not recognize or understand the universal brotherhood of man. Such an one when he sees his followers in danger or in trouble, fleeth, with only the selfish thought of self-preservation, and leaveth his followers in their danger; and they, having no experienced guide or teacher, are caught and overcome by fear, and are scattered (stampeded mentally).

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

13 The impostor or false teacher fleeth because he is an impostor and knoweth that his teaching hath no power, truth or basis, and he careth not for the welfare of his followers at any time, else he would not have sought to deceive them.

14 I am the good shepherd, and know my sheep, and am known of mine.

14 I am a true guide or teacher and understand the universal brotherhood of man, and those who understand my teaching know that what I teach is Truth.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

15 The perfect Mind knoweth or thinketh nothing but the true concept,—this is my understanding of the one Mind, the Cause of all, and is the truth of Being or Life, and I teach this truth or understanding to my followers.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd.

16 Not merely the Jews, but all mankind belong to this fold and to them also must the true concept be given, and they will understand the oneness of Mind, and the universal brotherhood of man.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

17 The one intelligence unfoldeth rapidly in me (loveth me) because I am ever ready and willing to give that which I understand to others and this very laying down of the truth of Life before the breth-

ren, doth enable me to rapidly unfold (grasp) more of Life.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

18 No man taketh my understanding (my Mind) from me, but I give it freely and willingly. I can give of my understanding to those whom I think are deserving and I can also retain (not give to others), as I think best. This law or right is in conformity with my understanding of Wisdom, the one intelligence.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto them, How long dost thou make us to doubt? If thou be the Christ, tell us plainly?

25 Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.

25 Jesus answered them, I have told you many times and ye neither believed nor understood. **The works that I do are in demonstration (in proof) of the all-power of divine Mind (perfect understanding), and these very demonstrations bear witness of the truth of that which I speak and teach.**

26 But ye believe not, because ye are not of my sheep, as I said unto you.

26 But ye neither believe me nor understand me nor understand the significance of my works, because ye are not of the true fold (have no understanding of the metaphysical), as I told you before.

27 My sheep hear my voice, and I know them, and they follow me:

27 Those of the true fold understand me and I understand how much they comprehend my teachings: and they strive to follow my teachings.

28 And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand.

28 And I am teaching them eternal Life, and they shall gain it by following my teaching and no one shall be able to lead them astray.

29 My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand.

29 The one intelligence (understanding) which caused me to choose them, is the all-power and when once they have gained this understanding of Mind, Spirit, no man shall be able to again mislead them.

30 I and my Father are one.

30 The I of me is the Father for the I of each is the primal Cause.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

33 The Jews answered him saying, for the good work you have done we stone thee not, but thou blasphemest when thou, a man, claimest to be God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

34 Jesus answered them, Is it not written in your law, I said, Ye are Gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

35 If he called them Gods to whom the understanding came, and this Scripture is correct;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

36 Say ye of him, whom the one intelligence hath unfolded to the point of complete understanding, Thou blasphemest; because I said, I am and possess the true concept of God?

37 If I do not the works of my Father, believe me not.

37 If I do not the works of complete understanding, the one intelligence, such as ye think can be done by none else than God, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

38 But if I do such works, though ye believe not my words, believe the work that ye see done, in order that ye may gain understanding and thereby comprehend that the I or Mind or understanding that I have, is the Father and Cause of all, and that I understand this Cause of all.

39 Therefore they sought again to take him; but he escaped out of their hand;

40 And went away again beyond Jordan into the

place where John at first baptized: and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER 11

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

4 When Jesus heard that Lazarus was sick, he said, This illness is not to result in death, but is to result in the glorification of Mind, thus to prove that I understand and possess the true concept of Life, and that the true concept may be glorified by this work.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judæa again.

8 His disciples say unto him, Master, the Jews of

late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

9 Jesus answered, Are there not twelve of you possessing sight into the might of Mind who can protect me should I need it? .Can ye not see that if one knows the all might of Mind, nothing evil can happen to him, for he can readily read the human consciousness and avoid the intended harm.

10 But if a man walk in the night, he stumbleth because there is no light in him.

10 If I had not this understanding with which to defend myself, but trusted to ignorance, I might then come to harm.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep.

11 Later he said, It is expedient that I go for "our friend Lazarus sleepeth, but I go that I may awake him out of sleep." This knowledge of the death of Lazarus was communicated to him spiritually (mentally) as is proved by the fact that the disciples knew nothing of the death.

12 Then said his disciples, Lord, if he sleep, he shall do well.

12 Then said his disciples, Lord, if he is asleep, he must be getting better.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14 Then said Jesus unto them plainly, Lazarus is dead;

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

15 And I am glad for your sakes that I was not there for had I been present he would not have died, but as it is, I shall show you a demonstration of the all might of Mind that will help you to understand, so let us go to him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

16 Then said Thomas unto his fellow disciples, Let us all go with him and it will be necessary to kill us before they can attack him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

17 When Jesus arrived at the home of Lazarus he learned that the body had already been four days in the tomb.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus said unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

25 Jesus said unto her, I understand the resurrection, and the eternality of Life: he that believeth what I say, though he were what you call dead, yet shall he live.

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

26 And whosoever liveth and understandeth my teaching, understandeth that there is no death. Do you believe this to be true?

27 She saith unto him, Yea, Lord; I believe that

thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled.

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

35 Jesus wept. Jesus was no doubt treating the problem silently, mentally, and the Jews thought he was weeping.

36 Then said the Jews, Behold, how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore, again groaning in himself, com-

eth to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God? Meaning, thou shouldest see the triumph of the all might of intelligence over ignorant belief.

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. Meaning, I am so thankful that I know the great Truth, viz.,

that Life is eternal and that there is no death and that I have sufficient understanding to demonstrate this great Truth at any time. I did not make this statement to reassure myself, but to change the erring thought of the people which stand by, because I do not want the adverse influence of their contrary thought of unbelief to hinder me, for from this great demonstration, many will believe that I understand and possess the true concept of the one intelligence which hath unfolded me. Jesus thanked God before the work was accomplished.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go.

45 Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

50 Nor consider that it is expedient for us, that one

man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment that, if any man knew where he were, he should shew it, that they might take him.

CHAPTER 12

1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

7 Then said Jesus, Let her alone, she did this in anticipation of a sudden or accidental death.

8 For the poor always ye have with you: but me ye have not always.

8 Ye all know that the poor are ever with you and ye can do something for them at any time, but my stay is of short duration.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death:

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

12 The following day many people came to the feast because they heard that Jesus was going to Jerusalem.

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

14 And Jesus, to bear out the scriptural prophesies, secured a young ass and rode on his back; he did this in order to avoid giving the Pharisees an opportunity to cavil, meeting in this way the scriptural prophecy that the king of the Jews would come riding on an ass's colt, for it was written in the Scriptures,

15 Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt.

15 "Fear not, daughter of Zion; behold thy King cometh sitting on an ass's colt."

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

16 The disciples did not understand the significance of this at the time, but later, when Jesus had triumphed over death, they remembered that these things were written in the Scriptures.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

23 And Jesus answered them saying, The hour has come for the human consciousness to know the full Truth and thereby be transformed to a higher state.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

24 In fact and in truth I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Meaning that unless the human viewpoint or understanding of things be cast down, forsaken (let die out of consciousness), it will remain the all that ye can know; but if the human erring viewpoint or understanding (belief) of life be rejected or destroyed, then will come actual intelligence which is the fruit of logical reasoning.

25 He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

25 He that loveth his present human understanding (belief) of life, must lose it and he that hateth or is not satisfied with the present belief (concept) of life, shall, because of this very dissatisfaction, seek for something better, namely, the true understanding of Life, and shall find it.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

26 If any individual desires the true concept of Life, let him follow my teachings and when he has gained the true concept it will elevate him to a position equal to mine, and if any individual strive to gain the true concept of Life, in him will the truth of Being (the one intelligence) unfold.

27 Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

27 For the moment, I am in doubt as to what is best for me to do. Shall I use my understanding of the one intelligence and thereby put off the hour of final demonstration? But why should I wish to put it from me: I have laboured constantly to bring this very hour of final demonstration to pass.

28 Father, glorify thy name. Then came there a voice from heaven, saying I have both glorified it, and will glorify it again.

28 Intelligence, unfold in me to the point of complete understanding. Then came the true thought direct from harmonious selfhood (from infinite Life, itself): Already thou hast perfect understanding, there is nothing further needed but absolute confidence and a radical reliance in the understanding that thou hast. Why dost thou hesitate in this greatest demonstration; in the past, in all of thy demonstrations has not Mind been triumphant? So continue and fear nothing, for Mind, the perfect intelligence, will triumph again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, an angel spake to him.

29 This thought was so momentous (powerful) that even the people felt or sensed it, but not understanding the emotion to be spiritual or mental, mistook it and some said it thundered: others said, An angel spoke to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

30 Jesus answered and said, This thought or decision of Mind came not because it would benefit me, for I could have translated myself as Enoch and Elijah did, but had I done so it would not have been of any benefit to you, so I have decided to publicly demonstrate the all might of Mind for your benefit.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

31 And the time has arrived for human knowledge (the beliefs of this world) to be righteously judged and the ruler of this world (human belief, human conception) to be overcome.

32 And I, if I be lifted up from the earth, will draw all men unto me.

32 And if my teaching (the true concept of Being) be lifted up, raised from the bodily (material) view-

point to a mental or metaphysical viewpoint, it will elevate the entire human race to the right concept of Life.

33 This he said, signifying what death he should die.

33 To symbolically represent the lifting up of the true concept of Being from a bodily to a mental viewpoint, he chose to meet and overcome the last enemy, death, publicly and was elevated on the cross.

34 The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

34 The people said to Jesus, We have heard that the Scriptures teach that Christ remaineth forever. You have claimed at various times to be the son of man and at other times to be the Christ, why then, if thou be the Christ, and the Christ is to remain forever, do you say that the son of man must be lifted up (crucified)? Who and what is meant by the son of man?*

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

*From their questions Jesus at once perceived that the people still looked upon him as a personal or bodily savior, and that they, in their thought, could not differentiate between the true concept of Being, the true consciousness (the Christ), and the erring human concept (belief) of a bodily material existence; and not wishing to confuse them more than they were, he evaded a direct answer, as is seen in verse 35.

35 Then Jesus said unto them, For a short time only is the possessor of the true concept of Life with you, accept his teaching lest you be left in your ignorance, for he who thinks or believes in accordance with the accepted human belief about life, knows not the way to the ultimate perfection of Being.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

36 While I am yet with you, get the right understanding so that ye may be the children of understanding (children of the true God), and not the children of ignorance, of erring human belief (the devil). After saying all of these things he made himself invisible to them.

37 But though he had done so many miracles before them, yet they believed not on him:

37 Although he had given them so many public demonstrations of the all might of Mind, yet they looked upon him as an impostor. and believed neither him nor his teachings.

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

38 And the prophet Esaias with his wonderful understanding foresaw that such would be the case as is

attested by his words, Lord, who will believe these truths when he who has the perfect understanding tells them, for only those who have the true or mental concept of Life can give credence to them.

39 Therefore they could not believe, because that Esaias said again,

39 Esaias also foresaw the reason for their non-acceptance of the true doctrine as is shown in his prophecy, the meaning of which is as follows:

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

40 The erring human belief pertaining to life has blinded their reason to such a degree that they are absolutely convinced in their own minds that their understanding of life is correct, though in reality it is erroneous; and their reason is so blinded that they cannot accept the actual Truth when it is presented to them therefore they cannot be liberated from their misconceptions.

41 These things said Esaias, when he saw his glory, and spake of him.

41 These things said Esaias when he understood the nature of the true concept and he prophesied to this effect.

42 Nevertheless among the chief rulers also many believed on him: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

42 Still there were some even among the chief rulers that believed that the teachings of Jesus were correct, but because of the Pharisees they did not dare to openly say so for fear of being churched for heresy.

43 For they loved the praise of men more than the praise of God.

43 This is because mankind in general prefers to be praised by their fellowmen even if in the wrong rather than gain their censure in the upholding of truth.

44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

44 Jesus cried and said, He that accepteth my teachings doth not merely accept a teaching of my own, but the facts of the one intelligence that has unfolded me (this truth, in my consciousness).

45 And he that seeth me seeth him that sent me.

45 And he that understandeth my teaching, understandeth that I am teaching what I have comprehended of the unfoldment of the one intelligence in me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

46 I desire to give this understanding to all mankind, knowing that all who will accept my teachings shall be liberated from their erring human beliefs.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

47 Still if there be some who hear my teachings and do not accept them, I do not condemn them, for I came not to condemn the world but to liberate it from its ignorant beliefs.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

48 He that rejecteth the true concept of Life, and my teachings, is self condemned by his own ignorance of the true concept, and of this he will be convinced when his ignorant beliefs about life and the hereafter are proven myths, and he shall find that he must gain the true concept before the ultimate of perfect Being can be obtained.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

49 For I have not been teaching a creed or ism of my own: but the facts and laws of unfolding Being (the one intelligence) as I have observed them in my own unfoldment.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

50 And I know that these facts and laws understood, lead to everlasting Life. All that I have said to you came to me through the unfoldment of the one intelligence in my consciousness, and these facts I strive to make you understand.

CHAPTER 13

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him:

2 And supper being over, the miserly instinct or greed for worldly gain (the devil) having gained the ascendency over all the better qualities of Judas Iscariot, he determined to betray the Master for the money he would gain thereby.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

3 Jesus now having fully comprehended the complete unfoldment of the one intelligence and consequently that continuous Life is the truth of Life;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, why dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

7 Jésus answered, the significance of this work ye do not now comprehend, but thou shalt a little later.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

8 Peter saith unto him, I do not wish that thou shouldest lower thyself to the level of a servant by washing my feet. Jesus answered him, If thou wilt not allow me to wash thy feet, thou wilt not gain the understanding of this symbolical lesson.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

10 Jesus saith to him, He that hath a clean (good,

honest) heart needeth no other cleansing but to wash his feet,—his understanding—and ye are all clean of heart save one.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

11 For he knew who should betray him, therefore he said, Ye are not all clean of heart.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

12 So after he had washed their feet and had taken his garments and was set down, he said unto them, Do you know the significance of what I have done?

13 Ye call me Master and Lord: and ye say well: for so I am.

13 Ye call me your teacher and guide, and this is true.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

14 If I therefore, your guide and teacher, have thought it worth while to cleanse your understanding of the ignorance of human belief, then ye ought to help each other to cleanse your understanding.

15 For I have given you an example that ye should do as I have done to you.

15 For I have given you an example to follow, and ye should not do as you have been doing, selfishly keeping the little understanding you grasp, to yourself, but follow my example and help each other gain a clear conception of the one intelligence.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

16 In fact and in truth I say unto you, All are equal, and all shall attain to the perfect ultimate of Being: and if the one intelligence which unfoldeth in you giveth you light, ye shall give this light to your fellow man, for in this way ye gain more light.

17 If ye know these things, happy are ye if ye do them.

17 Now that ye know this, do it, and ye shall be happily blessed by so doing.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled. He that eateth bread with me, hath lifted up his heel against me.

18 I have not reference to all of you for there is one who never gives but always takes; I knew his heart when I chose him but I wished the following scriptural

prophecy to be fulfilled, "He that eateth bread with me hath lifted up his heel against me."

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

19 I am foretelling you of my betrayer so that when he betrays me, ye may perceive and understand why I did this thing, and also to give you further proof that I do understand the allness of Life and that consequently my teachings are correct.

20 Verily,verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

20 In fact and in truth I say unto you, He who comprehendeth the words that I speak, understandeth who I am and what I am teaching, and he who understandeth my teaching, understandeth the unfoldment of the one intelligence in his consciousness.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

27 When Jesus handed the sop to him, Judas saw that his intentions were known to Jesus and all the devilishness of his evil nature awoke and cried to be revenged upon the one who had detected his evil designs. Then Jesus said unto him, That which thou dost contemplate doing, do at once.

28 Now no man at the table knew for what intent he spake this unto him.

28 The other disciples did not realize even then the nature of the crime that Judas contemplated committing.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

29 But they thought that Jesus had commanded him to do some errand of which he had previously spoken.

30 He then having received the sop went immediately out: and it was night.

30 Having accepted the sop, Judas left the room immediately, and it was night.

31 Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

31 As soon as Judas was gone, Jesus said, At last the uplifted human consciousness is triumphant, that is, the divine or perfect Mind or consciousness has fully triumphed or overcome the errors pertaining to the human consciousness, for it has just overcome the human belief and fear of death.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

32 If the divine or perfect consciousness be triumphant in, and over, human consciousness then the divine consciousness transforms the human into the divine, that is, takes its place, and shall thereafter govern the individual triumphantly.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come: so now I say to you,

33 Beloved students, I shall remain with you on this plane but a short time and shall then arise to a higher consciousness—a higher and more perfect state of Being. You will endeavor to follow me there but as I said to the Jews, to this higher state to which I am going, ye will not be able to come, because ye lack the necessary understanding.

34 A new commandment I give unto you, That ye

love one another: as I have loved you, that ye also love one another.

34 But I shall give you a new law that will help you to unfold the necessary understanding rapidly: it is this—always have love one for the other. I have shown you how to love, in my love for you. Have this same pure love for each other and your unfoldment to higher Being will be rapid.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

35 By the love that ye have for one another, the people will discern that ye are true followers of my teachings, namely, the universal brotherhood of man.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Where I am going thou canst not follow now, but later you will follow me.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

37 Peter said unto him, Lord, why is it not possible for me to go with thee now? I believe in thee implicitly and my devotion is so great that I will lay down my very life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

38 Jesus answered him, No doubt on the spur of the moment thou wouldst sacrifice thy life for me, but I know how unstable the human consciousness is before it has attained the required understanding of fact, and I tell thee thou wilt have repudiated me thrice before the cock crows.

CHAPTER 14

1 Let not your heart be troubled: ye believe in God, believe also in me.

1 Nevertheless, do not permit this to worry you; you believe in the ultimate perfection of Being, believe also in what I tell you of the way thereto.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

2 In the realm of mind there are many states of consciousness; if I had not proven this for myself I would not have told you so, and I go in advance to explore and show you the way.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also.

3 And if I find all things as I now anticipate them to be, I will return and direct you to the higher state that you also may enjoy the perfect ultimate of Being.

4 And whither I go ye know, and the way ye know.

4 I have told you from the beginning that I am on my way to the perfect ultimate of Being, and the way thereto I have shown you.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

5 Thomas said unto him, Lord, we know not what or where the ultimate of Being is; how then can we find the way there?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

6 Jesus saith unto him, My way—the complete mental self-perfection is the way, and the truth I am teaching is eternal Life. It is the unfoldment of Truth in the individual consciousness that leads to eternal Life, and no individual can attain the ultimate of Being by other than my way—the gaining of the true concept of Being, namely, self-perfection.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

7 If ye had grasped the true concept, ye would have sensed or understood the true ultimate of Being, also: and henceforth ye shall understand that perfect Being is God; ye also have seen the identity or witness (manifestation) of perfect Being.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

8 Philip saith unto him, Lord, show us the Father and we shall be satisfied.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

9 Jesus saith unto him, Have I been so long time with you, and yet thou hast not recognized the truth of Being in perfect Being? I teach self-perfection to be the truth of Being. He that hath understood my teaching hath understood that true consciousness is the truth of Being (the Father); how then is it that thou sayest, Show us the Father, when true consciousness is the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

10 Believest thou not that I understand the truth of Being, and that the truth of Being is in my consciousness? The words that I speak to you are not spoken by brain or body but are spoken by my mentality, the true consciousness—the Father—the mental element, which alone can think and speak.

11 Believe me that I am in the Father, and the

Father in me: or else believe me for the very works' sake.

11 Believe me that I dwell in the true consciousness (the Father) and that the perfect consciousness (the Father) dwells in me, my consciousness; but if thou canst not comprehend my words, the works that I have done should convince thee that what I say is true.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father.

12 In fact and in truth I tell you that he that comprehendeth my teachings can do the same works that ye see me do: and greater works will ye do than I have done as yet, for I myself will do greater works than all of these when I overcome my own individual sense of death on the cross, as I rise to the ultimate of Being.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

13 And whatsoever ye shall desire after ye have gained an understanding of my teaching, that ye will be able to accomplish by applying my teaching, for true consciousness (the Father) is glorified (is made to blossom or flower, externalize—unfold to view) through right thought or right thinking (the Son).

14 If ye shall ask any thing in my name, I will do it.

14 There is no limitation in what ye can do through right thought, rightly applied.

15 If ye love me, keep my commandments.

15 If ye would love to have the power and understanding that I have, live up to the laws of unfoldment that I have given to you.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever:

16 I also work mentally that the understanding of the ultimate of Being shall come to your consciousness, and this understanding shall be a comforter to you and will abide with you forever.

17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

17 This comforter is the true consciousness of, or about, Truth, Life, which those with the earthly sense of life cannot accept, because they cannot conceive that life is mental and not physical, in fact, they have no understanding of life at all. But you know that Life is mental for I have demonstrated this in your midst, and

the complete understanding of this will come to your consciousness.

18 I will not leave you comfortless: I will come to you.

18 I will not leave you in ignorance. I will return and give you greater understanding.

19 Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.

19 In a short time the world will no longer see the personification of Truth, but ye will understand, and because I go through this belief of death and shall return to you alive, ye shall know there is no death.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

20 And when the day comes that ye have gained sufficient understanding to demonstrate this great Truth, ye shall also understand that my consciousness is the true consciousness (the Father) and that you gained this true consciousness from me, and that I (the true consciousness) dwell in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

21 He that hath understood my teachings and ap-

plieth them, is the only one that loveth (understandeth) the true concept of Being, and he that loveth and therefore seeketh the true concept, or Christ, shall be blessed by the unfolding of the one intelligence, and the right concept will unfold in him and thus be manifest to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

22 Judas (not Iscariot) saith unto him, Lord, how is it that thou, the true concept, or Christ, will be manifest to us and not to the world?

23 Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

23 Jesus answered and said unto him, If a man desire to gain the true concept of Being, he will heed my teachings, and the understanding that I have given him will bless him by unfolding in his consciousness, and both the understanding of perfect Being and the true concept that leads thereto, shall abide in his consciousness.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's, which sent me.

24 He that cares not for the truth of Being, will

not follow my teaching. The teachings that I gave you are not of human origin, but are the facts pertaining to the one intelligence that unfolded my consciousness.

25 These things have I spoken unto you, being yet present with you.

25 These things have I told you while yet in the so-called material embodiment.

26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

26 The true comforter, or real understanding (the Holy Ghost) which true consciousness brings, will unfold in your thought through what I have taught you. This shall make you conscious of all Truth and bring back to your memory all the metaphysical Truths I have told you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

27 In peace I leave you, My peace I give you, not the so-called peace of the world, but the peace of spiritual understanding. Do not worry about this, neither fear that you cannot understand it for all shall understand it in due time.

28 Ye have heard how I said unto you, I go away,

and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

28 Ye have heard me say, I go away and come again unto you. If ye had understood me ye would rejoice because I said, I go unto the Father, because the Father is perfect understanding and is greater than my present understanding, and I go to gain the perfect understanding and shall return and teach it to you.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

29 I have told you this before it came to pass so that when ye see me demonstrate this, ye will understand what I am doing.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

30 Hereafter I will not talk much with you for I must take time to prepare for the overcoming of the prince of this world, namely, the belief of death, and not the slightest taint of this erring belief must be left in my consciousness if I wish to succeed.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

31 And I must succeed so as to prove to a suffering, erring world that I understand the way to perfect

Being, and as the laws governing the attainment of perfection unfold in my consciousness, I act in conformity to them. Arise, let us go hence.

CHAPTER 15

1 I am the true vine, and my Father is the husbandman.

1 I possess and teach the true concept of Being and the one intelligence unfoldeth this concept.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

2 Every student of the true concept that comprehendeth not Truth will lose the true concept, and every student that comprehendeth Truth, the one intelligence unfoldeth him that he may comprehend still more Truth.

3 Now ye are clean through the word which I have spoken unto you.

3 Now are ye clear in thought as to the truth of Being, through the understanding that I have imparted to you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

4 Adhere to my teachings and they will remain with you. As the branch cannot bear fruit of itself unless it be attached to the vine; no more can you gain understanding except ye retain the teaching I gave you.

5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

5 I teach the true concept, ye are my students. He that abideth by my teachings and retaineth the true concept in his consciousness, the same comprehendeth Truth, for without the true mental concept of Being ye cannot comprehend Truth.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned.

6 If an individual retain not the mental concept of Being in his consciousness, he will lose this concept and will not comprehend Truth, and mankind can deceive and destroy such as these.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

7 But if ye retain the true or mental concept of Being, and my teachings are followed, ye shall desire whatsoever ye wish and it shall be manifested.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

8 The more demonstrations ye make, and the more good ye do, the more you glory the perfect understanding (the Father).

9 As the Father hath loved me, so have I loved you: continue ye in my love.

9 As the one intelligence gave me understanding, so have I given you this understanding; therefore continue in it.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

10 If you keep the laws pertaining to the unfoldment of the one intelligence, ye shall retain the understanding that I gave you; even as I obey the laws pertaining to the unfoldment of the one intelligence and gain understanding.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

11 These things have I told you that the blessings I have received might be yours and that your blessings might be complete.

12 This is my commandment, That ye love one another, as I have loved you.

12 This is the law of unfoldment, namely, that you love one another in the way I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

13 Greater love hath no man than this, that he spend his life in laying before his friends the unfoldment of eternal Life.

14 Ye are my friends, if ye do whatsoever I command you.

14 Ye are my friends indeed, if ye follow my commandments.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you.

15 Henceforth I call you not students, for a student knows not what his teacher knows; but I have called you friends for all the things I have comprehended of the unfoldment of the one intelligence, I have made known to you.

16 Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

16 Ye have not chosen me but I have chosen you that you should go forth and teach Truth, for this unfolds Truth in your own consciousness, and remember, whatever ye desire of Mind, God, your Mind, through right thought can manifest it.

17 These things I command you, that ye love one another.

17 Again I recall to your mind the law of unfoldment, that ye have much love.

18 If the world hate you, ye know that it hated me before it hated you.

18 If the world misunderstand and malign you, remember that it maligned me before it did you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

19 If your teaching was a worldly teaching, the world would love its own misconceptions, but because your teaching is not worldly misconception, but Truth, and because I chose you and lifted you out of the world's misconceptions, the world will malign you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep your's also.

20 Remember my words, that the servant (student) is not greater than his Lord (teacher), and if they persecuted me, your teacher, they will also persecute you, and also that those who have heeded my teaching will also heed yours.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

21 But all these things will they do unto you because of your teaching the true concept, for they know nothing of the one intelligence that is unfolding all things.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

22 If the true concept had not been discovered and had not been told them, they would not be guilty of wilful mistake (sin) but would merely have been ignorant; but from now on they can not hide their wilful error under the cloak of ignorance, for I have told them Truth.

23 He that hateth me hateth my Father also.

23 He that hateth my teaching, hateth the one intelligence also.

24 If I had not done among them the works which

none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

24 If I had not done among them the works that none other did, they could still plead ignorance, but now have they seen demonstrated the true concept and the one intelligence, and still they hate and reject both.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

25 But it was prophesied and is written in their laws that they would hate and reject the true concept, the truth about Life, whenever it would be presented.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

26 But when understanding is come to you through the true mental concept of Being, namely, the truth of Truth which proceedeth from the one intelligence, this mental concept shall cause you to fully understand that I have taught Truth.

27 And ye also shall bear witness, because ye have been with me from the beginning.

27 And then ye also shall be able to prove that my

teaching is Truth and shall teach the true concept, because ye strove to understand it from the beginning.

CHAPTER 16

1 These things have I spoken unto you, that ye should not be offended.

1 I have told you these things that shall come to pass in order that ye may be prepared for them, that ye shall neither renounce my teachings nor question God's goodness in that these things are allowed.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

2 They shall church you for heresy, yea, the time cometh that whosoever killeth you will think he doeth God a favor.

3 And these things will they do unto you, because they have not known the Father, nor me.

3 And these things will they do to you because they know nothing of the one intelligence and its unfoldment, neither understand my teachings.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

4 I am telling you these things that when they come, ye will not worry and wonder, but will remember that I told you of them. I did not acquaint you with these things before, because I, the possessor of Truth, was with you and could set your thought at ease.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

5 But now I go the way about which I have told you, even to a higher state of the one intelligence that unfolded my consciousness, and none of you need ask, Whither goest thou? for I have already told you where I go, and also the only way thereto.

6 But because I have said these things unto you, sorrow hath filled your heart.

6 But because I have told you of these things, sorrow and doubt hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

7 Nevertheless, I tell you the truth. There is no alternative; moreover, it is absolutely necessary that I ascend higher, even for your benefit, if I do not go away, ye will always rely on my personal presence, and the understanding that is so necessary to your unfoldment will not come to you, but if I depart, this very going will give you a better understanding.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

8 And when the understanding has come to your consciousness, you will understand that the knowledge of this world stands reproved of wilful error, of unrighteousness, of erring judgment and reason.

9 Of sin, because they believe not on me;

9 Of wilful error, because I told them Truth and they would not accept.

10 Of righteousness, because I go to my Father, and ye see me no more;

10 Of unrighteousness, because instead of killing me, they will facilitate my attainment of a higher state of Being and they will not be able to comprehend the true concept.

11 Of judgment, because the prince of this world is judged.

11 Of false judgment or unreason, because their unreasonable belief in the reality of death will have been overcome by me.

12 I have yet many things to say unto you, but ye cannot bear them now.

12 There are still many things that have been unfolded to me which I would like to tell you, but with

your present limited understanding ye could not comprehend them, and therefore they might confuse you more.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

13 However, when the truth of Truth (the actual understanding of Truth, of Fact) has come to your consciousness, this will guide your thought to the complete understanding of all Truth. This higher understanding is not human knowledge but is the unfoldment of the true thought in consciousness; and through this unfoldment ye will become conscious of the ultimate perfection of self and all Being.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

14 As this unfoldment of intelligence takes place in your consciousness, ye shall see that what I taught was Truth, and as ye gain understanding ye shall recognize it as my teaching.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

15 All things pertaining to the one intelligence I understand, therefore I said that unfolding intelligence will show you the understanding that I have.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

16 In a short time the true concept of Life which I taught you, will have passed out of your mental sight, i. e., your understanding; and again a little while and both the right concept and its bodily identity will be seen and understood by you, because I shall go to a higher state, and then ye will rely more on my teachings than on my person, and this shall bring you understanding.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

17 Some of his disciples understood him not at all and argued among themselves as to the possible meaning of his words.

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

18 But they could not uncover the metaphysical meaning of his statements.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

19 Jesus, reading their thought, knew they were desirous of asking him to explain the meaning of his statement, "A little while, and ye shall not see me: and again, a little while, and ye shall see me."

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

20 In fact and in truth I say unto you, that in a little while ye shall weep and lament because of your belief that the true concept of Life has been overcome by death. The masses, however, with their worldly thought of death shall be glad, for they shall reason that my teachings were not correct because they shall think that I have been overcome by death and my teaching shall come to naught. Ye shall have sorrow and doubt because of this occurrence, but your sorrow shall be turned into joy when the understanding of this occurrence comes to you.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

21 A woman in the hour of the birth throes hath sorrow, but as soon as the child is born, her sorrow is forgotten in the joy of the birth of the child.

22 And ye now therefore have sorrow: but I will

see you again, and your heart shall rejoice, and your joy no man taketh from you.

22 And ye now therefore in the hour of the mental birth of the new idea or right concept in your consciousness have mental anguish, but the right concept, the new and right thought of Life, will be born in your consciousness, and your better understanding will cause you to rejoice, and because of your better understanding no one shall be able to take from you your joy of knowing.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

23 And when that day of understanding comes, ye need ask me nothing, for in fact and in truth I tell you, Whatsoever ye desire of the one intelligence, sufficient right thought will manifest it for you.

24 Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full.

24 Up to the present time ye have manifested nothing understandingly, that is, in conformity with the right concept of Life. Work therefore in conformity with the right concept of Life and all your desires shall reach the point of tangible expression, and through this your understanding shall reach completion.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak

unto you in proverbs, but I shall shew you plainly of the Father.

25 All these things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but shall tell you plainly of the nature, quality and action of the one intelligence,—of Mind (the Father).

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

26 When that day hath arrived ye shall understand how to ask (work mentally) in conformity with the right concept of Life, and it will not then be necessary for me to ask (work mentally) for you, because ye shall have understanding yourselves.

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

27 For the one intelligence (perfect understanding) itself will supply your needs when ye have understood how to apply true thought, and have accepted and understood that the true concept (true thought) is the creative power of God, the truth of Truth.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

28 The true mental concept concerning life comes

forth from understanding (the Father) and enters the infantile or worldly consciousness, casting out or destroying the infantile worldly beliefs of life as bodily and material. When this has been accomplished, the infantile mind matures as understanding (returns to or gains the Father state).

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

29 His disciples, not comprehending the metaphysical or true meaning of his words, took them literally and answered,

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: from what thou hast just said, we understand that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

31 Jesus answered them, ye now think that ye understand?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

32 But I tell you that ye do not understand that which I just said, and in a few short hours ye will not even agree among yourselves, for each will have formed an opinion of his own concerning my words and ye shall desert the mental concept of Life; and yet the mental concept of Life that I have taught is true even though ye all disbelieve it, for the mental concept of Life stands not alone but is upheld by perfect understanding—eternal Life itself.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

33 I have told you these things that in and through the mental concept of Life ye might have peace and ease from the erring material concept of life, for in and through the erring material concept of life ye have nothing but tribulation: but be of good cheer,—I, through the mental concept of Life, have overcome the whole of the erring material concept of life and this shows you that ye can, and must do likewise.

CHAPTER 17

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee:

1 These words spake Jesus and lifted up his eyes to heaven and said, Intelligence, the vital hour has come. Triumph completely over all erring human belief in my individual consciousness, that my consciousness of the true concept of Being may embrace all that pertains to perfect Being.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

2 The true concept of Life always has dominion over the erring human concepts of life, for the true concept of Being, understood, giveth eternal Life to all that intelligence has unfolded to this point.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

3 And eternal Life consists of understanding the nature, quality and power of Mind, intelligence (the only

true Cause), through the mental concept of Life, which Life itself unfolds within the individual consciousness.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

4 I have unfolded and taught the truth of Being on the earth. I have gained complete understanding of the human error.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

5 And now, divine intelligence, I desire to know the all of spiritual Life, and lose all consciousness of life as earthly or material.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

6 I have proved by actual demonstration the nature, quality and all-power of perfect Mind or intelligence to the individuals in whom intelligence has unfolded sufficiently to destroy the erring worldly sense of life as material. Good at heart they were, and thou gavest them the true concept to unfold them, and they are keeping the law of continual unfoldment.

7 Now they have known that all things whatsoever thou hast given me are of thee.

7 I have taught them that all the understanding and power that I possess came from intelligence (universal understanding,—Truth).

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

8 For I explained to them the understanding I gained as intelligence unfolded my consciousness; and they have accepted my statements and are certain that my understanding of the true concept of Being came through the unfolding of the one intelligence, and they believe that the individual unfoldment of consciousness through the mental concept of Life is the truth of Life.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

9 I desire true enlightenment for them, not worldly knowledge, but the true understanding of Life that thou gavest me, for in thee, the one intelligence, is all perfect understanding.

10 And all mine are thine, and thine are mine; and I am glorified in them.

10 And my understanding is thy understanding, is Truth, and this Truth I have made mine (I have become conscious of it); and through this understanding of understanding I am triumphant over all erring human belief.

11 And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

11 And now I am no more limited by the erring earthly sense, but these, my students, are still in bondage to this erring sense. I desire that perfect understanding come to these, my students, so they go not astray, that their understanding be the same understanding that I have, and thou art.

12 While I was with them in the world, I kept them in thy name: and those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

12 While I was with them on this plane, I kept them in remembrance of the mental concept and none have gone astray save the evil-hearted one.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

13 And now I have arrived at the Spirit ultimate, the perfection of Being; and from this height of spiritual understanding I speak to an erring world, that they who will, may also gain the joy of perfect Being.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

14 I have given my disciples the true teaching and the erring world hath hated their teaching because they teach not earthly things, even as I taught not of earthly things.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

15 My desire is, not that they should pass out of the world, but rather that they fall not into the erring worldly sense of life.

16 They are not of the world, even as I am not of the world.

16 They are no longer under the belief of the material sense of life, even as I am not under the worldly material belief of life.

17 Sanctify them through thy truth; thy word is truth.

17 Purify their thought through the unfolding Truth. The true mental concept is Truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

18 As the one intelligence hath unfolded me (my consciousness) on this plane, so have I unfolded their consciousness on this plane.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

19 And to help them to understand I have shown them the necessity of purifying my consciousness of all erring thought, that they also might purify their consciousness of all erring human belief through the understanding of Truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

20 Neither is my desire alone for the perfection of these, my immediate disciples, but for those also who shall accept the true teaching from my disciples and shall strive to purify their erring consciousness through the understanding of Truth.

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

21 That they all may become of one understanding (Mind), the same as thou (Father-perfect understanding) art in my consciousness, and I (perfect individual consciousness) am consciously conscious of thee (perfect understanding), that their conscious understanding of the one intelligence (Truth) be the same as mine is, and thou art, so that the world may perceive that this teaching is the truth of Life.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

22 The understanding that the unfoldment of the one intelligence brought to my consciousness, I have given them that they may be one in understanding with the understanding that I have and thou art.

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

23 My understanding of Truth in them the same as the understanding of the one intelligence is in me that they may become conscious of the one perfect understanding or true science of Being, that the world of sense may perceive that I taught the Truth of the unfoldment of the one intelligence and that they also, through my teachings, have understood the Truth of the unfolding of the one intelligence.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

24 My desire is that the one intelligence unfold in my disciples to the same depth of understanding that it has in me, that they may understand the source of the all-power, which all-power is true thought; for this is the only force in the universe and would be so understood if the erring sense of limitation had not been conceived and through worldly belief in limitation, had limited it in belief.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

25 Oh, perfect intelligence, the true Cause of all, the erring earthly sense has never known nor comprehended thee; but I, through the mental concept of Being, have understood thee, and those to whom I have explained and taught the unfoldment of intelligence in individual consciousness, have believed in the mental concept of Life.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

26 And I have taught and demonstrated to them the nature, quality and action of the one intelligence and I shall still further demonstrate it up to the perfect ultimate of Being, so that the true understanding of eternal Life which has come to my consciousness may also be known to them through the unfolding of the true mental concept or Christ in the individual consciousness.

CHAPTER 18

1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake. Of them which thou gavest me have I lost none.

10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

11 Then said Jesus unto Peter, Put up thy sword into the sheath; the thing which is necessary to the demonstration of Life as eternal, shall I not do it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him.

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

20 Jesus answered him, I taught not in secret; I continually taught in the synagogue and in the temple of the Jews; there has been no secrecy in my teachings.

21 Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said.

21 Why askest thou me? You need not take my word for it, ask those who have heard me; they will tell you what I taught.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Thy answer is an insult to the high priest.

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

23 Jesus answered him, If I have spoken an untruth, prove that I have done so; but if on the contrary I have spoken the truth, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them. Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

33 Then Pilate entered into the judgment hall again and called Jesus, and said unto him, Art thou the king of the lost tribe of Israel? (The king of the race of

metaphysicians who had lost their metaphysical knowledge?)

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

34 Jesus answered him, Dost thine own understanding of metaphysics cause thee to ask me this question, or didst some one tell thee who I am?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

35 Pilate answered, I am not a descendant of the lost tribe and know nothing of metaphysics; thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

36 Jesus answered, My kingdom is not a material kingdom, but a spiritual (mental) one. If my kingdom were a material kingdom then in conformity with the material thought, my disciples would fight to keep me from being delivered to the Jews; but my kingdom is not earthly.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

37 Pilate therefore said unto him, Then thou claimest to be a king of the spiritual (mental) realm? Jesus answered, That which thou sayest is truth. I was born through purely spiritual (mental) means and came into this world to teach the truth of all Being, namely, that all is Mind. Every one that is born of truth, understandeth my teaching.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

38 Pilate saith unto him, I do not understand what thou meanest by truth, and when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER 19

1 Then Pilate therefore took Jesus, and scourged him.

2 And the soldiers plated a crown of thorns, and put it on his head, and they put on him a purple robe.

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

7 The Jews answered him, We have a law, and by our law he ought to die, because he claimed himself to be the equal of God.

8 When Pilate therefore heard that saying, he was the more afraid;

8 When Pilate therefore heard that saying (it verifying what Jesus had said to him), he was the more afraid.

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

9 And went again into the judgment hall, and saith unto Jesus, Tell me plainly of thyself. But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivereth me unto thee hath the greater sin.

11 Jesus answered, Thou couldst have no power at all against me if I chose to use my metaphysical (spiritual) power: moreover, the sin is not yours, but those who delivered me unto thee.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

19 And Pilate wrote a title and put it on the cross, and the title was: JESUS OF NAZARETH, THE KING OF THE METAPHYSICIANS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am King of the Jews.

21 Then said the chief priests of the Jews to Pilate, write not The King of the Metaphysicians, but that he claimed to be the king of the metaphysicians.

22 Pilate answered, What I have written I have written.

22 Pilate answered, What I have written I believe to be the truth.

23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

26 When Jesus saw his mother and the disciple John standing near the cross, he saith, Weep not mother, for John will be a son to thee.

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

27 Then saith he to John, Honour her as thine own

mother. And from that hour the disciple took her unto his own home.

28 After this, Jesus, knowing that all things were now accomplished that the scripture might be fulfilled, saith, I thirst.

28 Jesus, wishing to fulfill all the scriptural prophecy concerning himself, now said, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

29 Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon a hyssop stick, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

30 When Jesus therefore had received the vinegar, he said, It is finished: (meaning, the filling of a sponge with vinegar and handing to one athirst symbolizes forth the end of all material life, in that material life promises much but ends in bitter disappointment:) and ceasing to animate his so-called physical body with his thought, he cast from his consciousness all sense of life as resident in materiality, and the lifeless body on the cross was the objective result.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross

on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER 20

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

3 Peter therefore went forth and also John, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

4 So they ran both together; and John did outrun Peter and came first to the sepulchre.

5 And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in.

5 And he, stooping down and looking in, saw the linen clothes lying; yet he did not enter, but waited for Peter to come.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

6 When Simon Peter came to the sepulchre he went in and seeth the linen clothes lying.

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

7 And the napkin that he had about his head was not lying with the linen clothes, but was wrapped together in a place by itself. This would indicate that Jesus had removed it and folded it with his hands.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

8 John followed Peter into the sepulchre and when he saw how the grave clothes and the napkin were placed, he understood the significance of it.

9 For as yet they knew not the scripture, that he must rise again from the dead.

9 For until that time they did not understand the meaning of the Scripture, "he must rise again from the dead."

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weep-

ing: and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

12 And seeing the body of Jesus gone, two pure and exalted ideas or thoughts came to her consciousness, the one at the head representing the mental birth of Jesus as the savior; the other at the feet, the culmination of his life work in proving that Life is eternal, that there is no death.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

13 And they said unto her, Woman why weepest thou? She saith unto them, The Christ, the long awaited savior has come and gone, and though he taught the way to salvation, none have understood this teaching.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

14 And when she had thus said she turned to leave the sepulchre. Jesus, who had reanimated his so-called human body, stood near by, but she knew not that it was he.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

15 Jesus addressing her saith unto her, Woman, why weepest thou? Whom seekest thou? The wonderful mental enlightenment that came to Jesus through his last demonstration, so changed his embodiment that Mary did not recognize him but thought it was the care-taker that spoke to her, and saith unto him, Sir, perhaps thou wast here when the Master reanimated his body and perchance thou canst tell me where he went? I wish to know as I would like to go to him.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

16 Jesus saith unto her, Mary. She turned and immediately recognizing him saith, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

17 Jesus saith unto her, Forbear your material thought, for I have not yet fully completed my self-perfection; but go to my brethren and say unto them, I am still unfolding unto self-perfection which perfection is the ultimate of Being, and which is the ultimate of my life and also yours.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Be not afraid, it is I in the so-called flesh.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

20 And when he had so said, he shewed unto them his mutilated hands and the spear thrust in his side to convince them. Then were the disciples glad when they understood that it was Jesus in the so-called flesh.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

21 Then said Jesus to them again, There is nothing to fear: as the one intelligence hath unfolded me to the point of Life eternal, so shall I also give you the understanding of this unfoldment.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

22 And when he had said this he explained to them of what the breath of Life (Life itself) consisted (breathed on them), and saith unto them, This is the completion of all understanding:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

23 Whose soever sins (mental mis-conceptions, mis-creations,—the cause of all disease and trouble) ye correct with this complete understanding, are corrected; and in a like manner whose soever sins (mental mis-conceptions, mis-creations) ye admit or agree with, they shall be bound more tenaciously to them.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

26 And after eight days again his disciple were within, and Thomas was with them: then came Jesus, the

doors being shut, and stood in the midst, and said, Be not afraid, it is I in the so-called flesh.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

27 Then saith he to Thomas, Touch me with your finger and see that I am so-called flesh, and behold the wounds in my hands; and reach hither thy hand and thrust it into my side: and do not doubt that I have indeed returned in the so-called flesh; and from this gain an understanding of my teaching.

28 And Thomas answered and said unto him, My Lord and my God.

28 And Thomas answered and said unto him, It is indeed my Lord and Master, Jesus of Nazareth in the so-called flesh.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

29 Jesus saith unto him, Thomas, thou hadst to see me and to touch me before thou wouldst believe this demonstration an accomplished fact, yet I told thee that I would reanimate this so-called fleshly body (this temple) within three days. Blessed indeed are those who can understand this demonstration without the actual physical proof.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

30 And many other wonderful demonstrations of the Mind's all-power did Jesus give in the presence of his disciples, which for certain reasons I deem it not wise to write in this book.

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.

31 But I have written enough of the Master's wonderful demonstrations that ye might have no doubt that Jesus taught the true concept of Life, and that by understanding this true concept ye might gain Life eternal through his teaching.

CHAPTER 21

1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

3 Simon Peter saith unto them, Now that we are gathered together I wish to call your attention to the statement of the Master in which he said, Seek and ye shall find, knock and it shall be opened unto you, and I propose that we enter into a careful discussion of his statements to see if we cannot catch the underlying meaning. The others at once agreed and they immediately entered into a discussion of the various statements of the Master. As long as the discussion was held to the viewpoint that power was resident in matter, their ignorance remained (it was night) and they could gain no solution of the wonderful power that Jesus possessed.

4 But when the morning was now come, Jesus stood

on the shore: but the disciples knew not that it was Jesus.

4 But the enlightenment (the morning) came when they began to discuss the question from a mental, rather than a material viewpoint, and as they made progress they were sure that the foundation (shore) upon which Jesus had accomplished his works(stood) was the metaphysical (mental). But the disciples were not yet certain that that which they had discovered was the exact teaching of the Master, although the elevation of their thought from the material to the mental, caused them to apprehend Jesus as being before them in the so-called flesh.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

5 Then saith Jesus unto them, Children, have ye discovered the foundation of scientific Being (meat)? They answered him, No, we have not yet arrived at a full understanding.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

6 And he said unto them, Keep the discussion and search to the mental side (the right side), the only actuality, and ye shall find. They then began to reason from the standpoint that all causation was of mental origin, and at once the enlightment was so great that

they could not grasp it all for the multitude of facts that it brought to their consciousness.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked), and did cast himself into the sea.

7 John, whose metaphysical insight had always been greater than that of the other disciples, said to Peter, It is the Lord that speaketh to us and it is the foundation of his teachings that we have just discovered. Simon Peter at once agreed with John that it was the Lord (the true mental concept), and immediately entered into the discussion (cast himself into the sea), taking the mental viewpoint, whereas previously he had had no mental insight (was mentally naked).

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

8 And the other disciples after a little more discussion (little ship) came to the same conclusion for they had not been far from understanding (from land), their thought also being full to overflowing with the new light they had received.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

9 As soon as they had all come to an understanding

(come to land), the ill feeling created through the discussion was appeased through the understanding they had gained, and their love for one another returned (they saw a fire of coals), and loving thoughts of forgiveness (fish laid thereon) and explanations (and bread) were exchanged, and this brought peace and harmony.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

10 Jesus saith unto them, Bring of the fish which ye have now caught; meaning, let me see how much ye now understand of the Christ truth.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

11 Peter then began to sum up all that had been made plain and found that they now understood one hundred and fifty-three statements or parables which their Master had given them and which they had never comprehended before; and even though they had comprehended so many things yet there was much more to be gained (yet was not the net broken), for there was more to be learned by further search.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

12 Jesus saith unto them, You must now put into practice that which you have discovered, and none of the disciples dared decline, for they knew it was the only way to eternal Life.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

13 Jesus then gave them further explanations of Life and its embodiment.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

14 This was now the third time that Jesus made himself visible to his disciples after he had reanimated the so-called fleshly body.

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

15 And after he had ended his explanation he saith to Simon Peter, Simon, son of Jonas, thou now hast a greater understanding of my teaching than the others. He saith unto him, Yea, Lord, thou knowest that I understand thee fully. He saith unto him, give of thy understanding to the others.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea,

Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

16 Jesus, mentally perceiving that it was the purpose of Peter to withhold his greater understanding, saith unto him the second time, Simon, son of Jonas, thou now hast a greater understanding of my teaching than the others. He saith unto him, Yea, Lord; thou knowest that I understand thee fully. He saith unto him, Give of thy understanding to the others.

17 He saith unto him, the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

17 Jesus, still mentally perceiving that Peter did not intend to follow his directions, saith unto him the third time, Simon, son of Jonas, thou now hast a greater understanding of my teaching than the others. Peter was grieved because the Master had admonished him for the third time for he was loath to yield the thought of human greatness, but perceiving that Jesus knew his innermost thought, he said unto him, Lord, thou knowest all things even my innermost thought, and thou knowest that I understand thee fully. Jesus saith unto him, Give of thy understanding to the others.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch

forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

18 For in fact and in truth I say unto thee, that in the end human pride amounts to naught. With thy strength of character and forcefulness coupled with thy greater understanding, thou in the beginning will do as thou desirest, but when the end of thy time upon this plane shall arrive, others shall take thee captive and take thee where thou wouldest not go.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

19 This spake he, signifying that Peter would meet his death as a captive, and having thus spoken, he saith unto him, Follow my teaching no matter what the end may be.

20 Then Peter, turning about, seeth the disciple whom Jesus loved, following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

20 Peter, being curious as to what would be the end of some of the other disciples, thought he would ask Jesus about it.

21 Peter, seeing him, saith to Jesus, Lord, and what shall this man do.

21 And seeing John near by, he saith to Jesus, Lord, what shall the end of John be?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

22 Jesus saith unto him, John will live on this plane until the complete understanding of the transition shall be gained by him, but that need not worry thee, follow thou my teaching to the end.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not pass through the transition, but that he will remain on this plane until the full understanding of the transition be gained.

24 This is the disciple which testifieth of these things and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

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